

New Rome Arraigned,

And out of her own Mouth

C O N D E M N E D :

CONTAINING

A Farther Discovery of the Dangerous Errours and
Pernituous Principles of the TEACHERS and
LEADERS of the People called

QUAKERS,

Which tend to Overthrow the Christian Faith:

In answer to George Whitehead's *Charitable Essay*, &c.
Who for his false Testimony, together with eleven of his Wit-
nesses that came in to his Assistance, are Examined, Tried, and
Convicted of Perjury, and for the same put into the Pillory.

By one who was more than Five and Twenty Years a Member
of their Society, being carried away with their Dissimulation,

FRANCIS B U G G.

*If you will search, you in this Book may spy
A Cage well fill'd; Also a Pillory
With them that did for th' Clergy heretofore,
'Bout Thee and Thou set out a Battle-door.*

Thine own Mouth condemns thee, and not I, Job 6. 14.

*Hast thou not procured this unto thy self, in that thou hast forsaken the
LORD thy GOD, Jer. 2. 17.*

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Bishopsgate-street over against the Great James. 1693.

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Books written by *Fra. Bugg.*

- I. **B**E Christ and a Liberate, &c.
- II. **B**The Painted Harlot both stript and whipt, &c.
- III. Reason against Railing, and Truth against Falshood, &c.
- IV. Innocency vindicated, and Envy rebuked, &c.
- V. **The Quakers** detected, and their Errours confuted, &c.
- VI. Battering Rams against New Rome, &c.
- VII. One blow more at New Rome, &c.
- VIII. New Rome unmasked, and her Foundation shaken, &c.
- IX. New Rome Arraigned and Condemned, &c.
- X. Also that stiled A Looking-Glass for the **Quakers**, &c. and that stiled Some of the **Quakers** Principles and Doctrines, Laws and Orders, &c. the recited Author had a hand in the writing, &c.
- XI. By another Hand there is an excellent Book, stiled, **The Quakers Unmasked**, &c.

T O

HENRY GOLDWELL Esq;
ONE OF
Their MAJESTIES Justices of Peace,
And a MEMBER of the HONOURABLE
House of Commons.

Honoured Sir,

AS Magistracy is God's Ordinance, Rom. 13. so did St. Paul readily submit to the same, (against the causeless Accusations of the Jews, who laid many and grievous Complaints against him, which they could not prove) saying, I stand at Cæsar's Judgment Seat, where I ought to be judged; to the Jews I have done no wrong: I appeal unto Cæsar, Acts 25. And though I am not worthy to be compared to Paul, and those eminently inspired Champions who defended the Christian Faith in those purer Times of Christianity, against both Libertines and Syrenians, with whom Stephen disputed, Acts 6. 9. yet it hath pleased GOD to enable me to oppose the dangerous Errors of the Quakers, and my Conscience beareth me witness, that I have indeavoured to defend the Cause of the same Truth, with the same purpose, by the same Principles that Stephen did; wishing withal my heart that I may prevail more with the Quakers than St. Stephen did with those Jewish Priests and Rabins: and since St. Luke, who wrote the Story of Stephen, sent it to Theophilus, most excellent

The Epistle Dedicatory.

Theophilus, Acts 1. 1. Luke 1. 3. I have been the bolder, honoured Sir, to present you with the ensuing Discourse, in hopes of your favourable construction of my weak Endeavours, and that under your Patronage the same may appear, whose Place and Station, and other Indowments, hath made you capable to do many excellent things for your Place and Nation.

In like manner I find the Martyrs treading the same Path. For instance, Dr. Robert Barns, who when Accused by the Papists, and when his Christian Name and Reputation, by their evil Suggestions, was daily defamed, he then Appealed, or rather begged and beseeched the King's Majesty to grant him a fair Hearing, as at large in his Works, p. 216, 217, 218. may be seen; saying, Most gracious and mighty Prince, GOD hath set your Grace in the same Honour and Dignity that you by GOD's Ordinance ought to defend those Men that are oppressed wrongfully, wherefore humbly and meekly, and in all lowliness and reverence, I beseech your Grace let me be heard indifferently, whether I can justify my Cause with Learning, or not: If I cannot justify it, your Grace is a Minister of Justice; I will refuse no manner of Pain that shall be due for my Transgression.

Likewise Bishop Jewel, when he wrote against the Papists, he presented the Queen's Majesty with his Labours, protesting at the same time, That he did not write with an intent to make them odious to her Majesty; and I believe he did not; though he did most exquisitely unmask their Errours and pernicious Principles, to the intent, no doubt, to render them odious, not only to the Queen, but to all her Subjects, least any should be led aside by the cunning Craft of their Leaders: In which practice, according to the Ability that God pleases to give me, I hope to persevere, not altogether forgetting the practice of the Prophet Elijah, 1 Kings 18.27. who not only mocked Baal's Priests, but had them in a holy Derision and just Contempt: Neither ought the Papists to blame Bishop Jewel, nor the Quakers me, since it hath been the practice of both to dedicate their Books. And first Mr. Harding, the Papists great Champion, when he wrote his Book, Titled, A Confutation, &c. he dedicated it to the Queen; and there-in suggesting, That the Bishop of Rome is not only Bishop, but King,
and

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and that unto him belongeth the Authority and Right of both Swords, as well Temporal as Spiritual; and that all Kings and Emperours receive their whole Power at his Hand, and ought to swear Obedience and Fealty unto him; and that her Laws were no Laws, her Parliaments no Parliaments, her Clergy no Clergy, her Sacraments no Sacraments, her Faith no Faith, her Church [*i. e. the Church of England*] no Church; but a new Church erected by the Devil, a Babylonical Tower, a Herd of Antichrist, a Temple of Lucifer, a Synagogue and School of Satan, full of Robbery, Sacriledge, Schism, and Heresie, &c.

And the Quakers come not one jot behind the Papists, in condemning the Protestant Religion, saying, Her Church is no Church, her Sacraments no Sacraments, but Dust and Serpents-meat; her Clergy no Clergy, but a Tribe of Robbers, Witches, Devils, &c. (as anon will appear) SO hath it been their practice to Dedicate, &c. witness their Learned Sam. Fisher, who writing against the Presbyterians, &c. dedicated his Book, stiled, Rusticus ad Accedemicos, &c. to King CHARLES the Second, and to all other Magistrates, whether Supream [viz. above him] or Subordinate [viz. under him;] wherein he calls and compares Mr. Baxter, Dr. Owen, and others, to fiery Fighters, green-headed Trumpeters, dunceable Darknels, gropeable Blindness, Hedge-hoggs, Serpents, Vipers, grinning Dogs; Baxter and Tombs, as Twins, that tumble out of one Belly of that Babylonish Bawd, &c. Likewise Edw. Burrough, another of the Quakers great Champions, whom they stile A Son of Thunder, and hath reprinted his Works in Folio; he dedicated his Book to King CHARLES the Second, and his Council, and to all the Rulers in the Christian World; see his Works, p. 702, 846. and therein boldly told the King and Parliament what they might do, and what they might not do; how far their Power reached, and the utmost Confines of it, (and particularly in the Case of Heresie) and what a Heretick is, and how, not only to make Laws against him, but how to try him also; and not only so, but if they steered a contrary Course, all Proceedings was both false and unjust; saying, NONE KNOW who are Hereticks, nor what is Heresie, nor how to make Laws against Hereticks, nor how to try Hereticks, but SUCH who are indewed with

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with INFALLIBILITY in JUDGMENT, and that have the INFALLIBLE Spirit*; for (*say they*) ALL Laws made, and ALL Judgments given by SUCH Laws, as are not made by SUCH [*i.e. Quakers or Papists*] who are indued with INFALLIBILITY in Judgment are FALSE and UNJUST.

* A cunning Caution; for if none must make Laws against, nor try Hereticks, but such as pretend to Infallibility, then they may go on safely enough, for none but Quakers and Papists pretend to Infallibility in Judgment: And from such a Parliament, Good God deliver us.

And thus do they Harmonize with the Papists in Condemning and Censuring the Church of England, her Ministers, her Clergy, her Sacraments, yea Parliaments, and their Laws too, if they be not made by Men of Infallibility of Judgment and Discerning, which none but Papists and Quakers pretend to, as in this Treatise I shall further demonstrate. And as the Reverend Dr. Fowler (now Bishop of Gloucester) said in his Sermon preached Novemb. 15th, 1685. p. 15. If we, the Divines of the Church of England, do not justify to all the World the Representations that we have made of that Religion (i.e. the Roman) to our People, let our Names sink, and be covered with Eternal Shame; even so say I, with respect to the Quakers. Thus, honoured Sir, I Recommend the ensuing Discourse to your Christian perusal, begging your pardon for my boldness, which nothing but confidence in the justness of my Cause, the practice of my Predecessors, together with that Heroick Generosity which dwells in you, could have made me guilty of. I am,

SIR,

Sept. 6. 1693.

Your most humble

and most obedient Servant,

Fra. Bugg.

TO THE
Noble Bereans
OF THIS AGE.

FRIENDS,

THIS is the third time of my writing to you, exhorting you to follow the steps of your Ancestors, by proving all things, and holding fast that which is good; and that I may perceive what Progress you have made, let us have a little Discourse, Dialogue-wise, as the **Papist** and **Quaker** have in their Book, stiled, *The Arraignment of Popery, &c.*

Bereans. *With all our hearts: But let us tell you, that since we read your Book, New Rome unmasked, &c. we have seen a Sheet in Answer to part of it, stiled, A Charitable Essay, &c. wherein G. M. and twelve of his Witnesses, come in with their Testimony by way of Certificate, and that, as they say, in the holy Fear of God, and in the Name, and on the behalf of the Quakers in general, positively denying that ever the Quakers said, writ, or affirm'd what you have charged them guilty of, namely, First, That they never denied HIM that was born of the Virgin to be Christ. Secondly, That they never gave witness to G. For as the Star, the Branch, &c. Thirdly, That they never said that the Body of Christ was of an earthly perishing Nature. And Fourthly, That they never said, writ, or affirmed that the Scriptures was Death, Dust, Carnal, and Killeth, &c. And thereupon say, That what you write is all false, all malice, all wicked, &c. and therefore it now stands you in hand, either to acknowledge that you have wronged them, or else make good what you charge them withal; for the evidence of twelve such men go far.*

Fra. Bugg. I grant G. M. hath procured twelve Witnesses, and that 'tis very necessary to make good my Charge; but as necessary that we should Arraign these Witnesses, and if they be found false, that they should be severely punished as Examples: for 'tis a most horrible thing for Men of such Pretences thus to impose upon the World, and to avouch such manifest Lies. And therefore let a Jury be Impannell'd ready to hear them make their Defence, and to give in their Verdict according to Evidence.

Bereans. *The Jury are ready to Attend; pray consult brevity: Remember this is but an Epistle.*

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F. Bugg. 'Tis true: And therefore for Proof of the first, second, and third Instances which these Witnesses deny, pray read to the Jury the Book, *A Question*, &c. p. 43, 44, 79 to 85. and this Book, p. 45, 24, 26. to the end; and they will perceive by the Places quoted, first, what *G. For* says himself to be; next, what their Preachers *Jos. Coal*, &c. said him to be; and next, how they have excused and vindicated those Idolatrous Letters writ by *Jos. Coal*, *Sol. Eccles*, *John Blackling*, yea and *John Audland's* Letter too. For though *S. W.* &c. in answer to the *Athenian Mercury*, June 11. 1692. say, *As for the Letter said to be John Audland's, we positively deny it.* But to satisfy the World that 'tis really of *J. A's* own writing, I have a Copy of it by me, and have had many years; and *C. C.* printed an Abstract of it long before *G. For* died, who never denied it; but it so falls out, that a Friend of mine has procured the very Original Letter, writ by *J. Audland* to *G. For*, which when the *Quakers* will meet me, according to my Proposal, p. 19. of this Book, they shall see it, and thereby perceive their Impudence to deny their own Works, &c.

Bereans. *We grant that both New Rome unmasked, &c. and this New Rome Arraigned, &c. do prove to all the World, and that out of their own Works, what you Charge them with; and that their Negative Evidence is false in Fact, and the Jury is satisfied therewith. But the fourth Point to be proved is, that they call the Scriptures Dust, Death, Carnal, and Killing: This you charge them with; thus they deny to have said, writ, or affirmed, and that in the Name of the Lord. And indeed this also is so sufficiently proved in the Body of this Book, that 'tis somewhat unreasonable for any to expect it here; yet to satisfy the Jury and Spectators, pray give us some few Instances out of their own Books, and then proceed to Trial.*

F. Bugg. Pray read *Saul's Errand to Damascus*, p. 7. The Letter of the Scripture is Carnal, and the Letter is Death and Killish, and all that do study to raise a living thing out of the dead, are Conjurers, and their Teaching is from Conjuraton, &c. Again, *A Brief Discovery of a threesfold Estate*, &c. p. 7. The Priests of the World are Conjurers, raising dead Doctrine, dead Reasons, dead Uses, and dead Motives out of the Letter, which is Death, &c. p. 9. the Letter which is Dust and Death. Again, see their Book, *News coming up out of the North*, &c. p. 14, 34. Your Original is Carnal, Hebrew, Greek, and Latin, and your Word is Carnal, the Letter, and the Light is Carnal, the Letter; and their Sacraments is Carnal, and their Communion is Carnal, a little Bread and Wine; so Dust is the Serpents meat; their Original is but Dust, which is the Letter, which is Death; their Church is Dust, so the Serpent feeds upon Dust; and their Gospel is Dust; Matthew, Mark, Luke and John, which is but the Letter. A word to all you Deceivers, who deceive the People; and Blasphemers, who utter forth your Blasphemies; and Hypocrites, tha:

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that tell People of a Sacrament, and tell them it is the Ordinance of God; Blush, Blush and tremble, you who live in the witchery, and bewitch the * People, &c. O horrible Impudence! for these Quakers to deny, and that in the Name of GOD, and on the behalf of the Quakers in general, that they never so writ, so affirmed, nor ever said that that the Scriptures was *Dust, Death, Carnal, and Killers*, &c. Be astonished all Beholders when you see the Impudence of these Men! and let this be an Instance to all Generations, and a measuring Line to measure all their Affirmations and Denials with: For who could have thought that *G. W.* could have gotten twelve such false Witnesses amongst their whole People, much less amongst their Preachers, who pretend to speak and write by an Infalible Spirit. I have not room to pursue them in this Dilemma, but must proceed to Trial and Examination.

* Read *Shield of Truth*, p. 11. where he calls the Scripture the Husk.

F. Bugg. Come, *Tho. Green*, what canst thou say for thy self; how came it to pass that *G. W.* drew you into this Snare: you cannot but know that he hath as little love for you, as he had for *W. D.* who when a false Report was once raised on him, (as their have been of others) he and *A. P.* laughed and rejoiced at it. You must needs also know, that when *W. D.* came to London, it was frequent with *G. W.* to go out of Town: he was observed to avoid his Company: And do you think that he hath more love for you, *J. C.* and others of your Frame and Temper, than he had for *W. D.* I tell you, Nay.

Tho. Green. I know *Geo. Whitehead* as well as thee, he never could draw me in before; and if thou wilt excuse me now, I hope it will be a warning to me never to commit the like Errour.

F. Bugg. Well, *Thomas*, I cannot but Discharge you, and you are discharged: Go in Peace, and do no more so, lest a worse thing come upon you.

F. Bugg. Come *James Park*, thou dry Stick, thou formal insignificant Preacher; who not only imitates *G. W.* in his Preaching, but follow him in his Lying: What canst thou say why Sentence of Perjury may not be pronounced against you? Come, do not hang down your Head, but look up like a Man, and let me hear what you can say for your self.

Ja. Park. I am a Lover of the *Womens Meetings*, for when I was robb'd I felt benefit of them: I will stand by *G. W.* What he is, I am; what he says, I will avouch; what he writes, I will subscribe; whether he goes, I will go. I will stand by *G. W.* in all things, whatever I suffer.

F. Bugg. Come, *Beni. Antrobus*, what saist thou for thy self, why Sentence of Perjury should not be pronounced against thee? Come, stand up, speak like a Man; Answer for thy self.

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Benj. Antrobus. *I once committed a Fault about taking up my Freedom, and they constrained me to acknowledge my Transgression against their Orders, or else I had lost a good Prize: I am now their Servant, if they write, I dare not but Subscribe, whatever I suffer. Do as thou wilt.*

F. Bugg. Come, **Sam. Maldenfield**, thou seeming Zealot, and **John Naughton**, **John Butcher**, **Gilbert Layty**, **Theodore Eccleston**, **Richard Needham**, **Francis Etteredge**, **John Bowater**, **William Robinson**, &c. What can you say why Sentence of Perjury should not be pronounced against you, upon your own Proposals to Authority.

S. M. and the rest. *We are like Children sitting in the Market, if S. M. pipe, we dance; if he write a Certificate, whether true or false, we subscribe: And now, according to the old Proverb, The blind leads the blind, until we are fall'n into the Ditch of Error and Perjury together; and we are fall'n into a sad Dilemma, and none will help us, nor none will pity us.*

F. Bugg. Come **S. M.** thou old ~~Makebate~~ and cunning Sophister, what canst thou say for thy self, and thy Profelites, who write after thy Copy?

G. Whitehead. *We reject thy Challenge, (or power of trying us) nor dost thou produce any Deputation from the Bishops or Clergy of the Church of England: We are not under thy Jurisdiction, Command, or Summons; either as Men or Christians. See his Charitable Essay, p. 7.*

F. Bugg. What Deputation have you for Summoning People to your Monthly and Quarterly Meetings, and then to Interrogate them about *Meum* and *Tuum*, as you frequently do: Who gave you this Authority? where had you a Deputation for this and other your Arbitrary Proceedings?

G. M. *I neither study Events, nor fear Effects. See his Book Judgment Fixed, &c. Introd——*

F. Bugg. So I think, or else you would not thus draw People into such Snares as you do, nor write such false Certificates for them to Subscribe, who write after your Copy.

Bereans. *You cannot but remember what false Narratives they have drawn up of Judicious Proceedings at the Assizes and Sessions held at Appleby, York, Northampton, Hartford, Hicks's Hall, the Old-Baily, and other places, wherein they represented the Judges and Justices Persecutors, and their Proceedings illegal, Arbitrary, and Unjust; and do you think to escape their Censure. And have you forgot their cunning way, in ordering two or three of the most eminent Quakers in the Country to attend the Parliament men sometimes at London, and sometimes in the Country, to mould them to their*

* A very cunning piece of Policy indeed.

* *Interest with fine words, so long as they serve turn, but no longer. And therefore pray be brief, and sum up the Evidence to the Jury, both as to matter of Fact and matter of Law.*

F. Bugg. Gentlemen of the Jury, you have heard the Evidence, and

now

TO THE BEREANS.

now let me sum it up, and speak both to matter of Fact and matter of Law, and then I shall leave it to you.

First then, as to matter of Fact ; You see 'tis proved that they cannot call HIM that was born of the Virgin *Mary* CHRIST, but a *Garment*, a *Vail*, a *Figure*, &c. And that they adore *Geo. Fox*, who said that neither he, nor his name was known in the World ; that he came out of the North, was Prophesied of, and was fulfilled : And that his Preachers echoed back, and call'd him, *The Father of many Nations, whose Kingdom was established in Righteousness, and that the Increase thereof was without end* ; saying, *O thou Norib of England, who art as desolate and barren, and reckoned the least of the Nations, yet out of thee did the BRANCH spring, and STAR arise, &c.* One in whom their Life was bound up, and in whom their Strength stood, by whose Breathings their Souls was nourished, and that Life and Strength came from him, and that he was their Preserver ; a Prophet indeed, yea, that true Prophet whom John said he was not ; their great Apostle, and what not that might Deifie him. You have seen it proved that they say His Body was like ours, of an earthly perishing Nature ; that the Scriptures is *Dust*, *Death*, and *Killeth* ; that the Gospel, *Matthew*, *Mark*, *Luke* and *John*, is *Dust* and *Serpents-meat*, and so contemptible, as that the very preaching out of them is *Conjuratton* ; and that such as told People of a *Sacrament*, and that it was GOD's Ordinance, were *Witches*, and bewitched the People ; and that therefore they ought not only to blush but tremble ; that 'tis as justifiable to burn the Holy Scriptures as their Writings ; and whether *Moses* or *Hermes* be the Author of the five Books of *Moses*, they propose as doubtful, and many other things as Consequences which depend on their Errours ; all which they deny, and that in the Name of the Lord. All this is proved fairly from matter of Fact out of their own Authentick Authors, not wrote by *Sam. Cater*, *John Wilborn*, or such insignificant Preachers as can scarce write six Lines, either good Sence or true English ; but by *J. Penington*, *Edw. Burrough*, *G. Fox*, and other eminent Chieftains.

Secondly, as to matter of Law ; See their Book, intituled, *The Case of the People called Quakers, relating to others, &c.* who say, p. 26. *If we break our Pea or our Nay, then let us suffer the same penalty as they do who can swear and break their Oaths, &c.* Again, *A Treatise of Oaths, &c.* p. 3. *We have again and again tendered our solemn Pea or Nay, and we are most willing to sustain the same Penalty, in case of Lying, that is usually inflicted for Perjury, &c.* Now Gentlemen of the Jury, if you believe the Evidence, and that these Books out of which I quoted these Sayings, was wrote by *G. Fox*, *J. Penington*, and other eminent Quakers, and received by Tradition, and believed by the Quakers ; and that to this day the said erroneous Books have not been publicly burnt, either by the common Hang-

AN EPISTLE

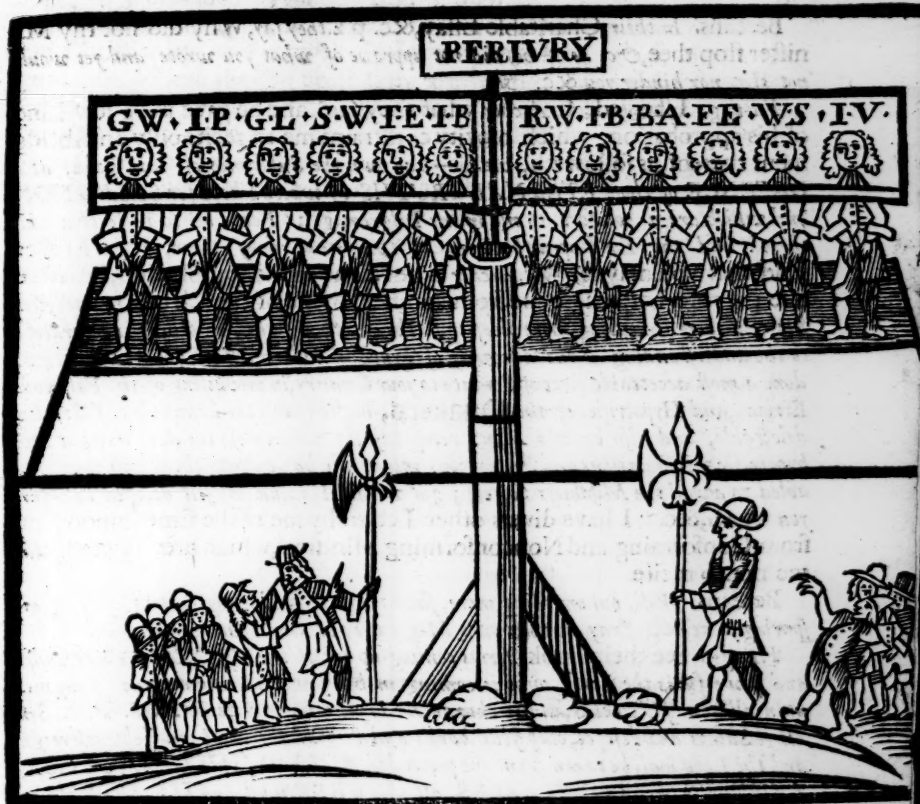
man, or some other Officer, then you are to bring these impudent Men in Guilty, who have the face (and that in the Name of the Lord) to say they never *so* writ, nor *so* said, nor *so* affirmed, and that in the name of the Quakers in general. For this you must observe, that if they had denied these things *only* in their own name, they had only lied, and I would have reprov'd them, as I formerly did *S. T. G. W.* and divers others; but in that they call the LORD to witness to the truth of their negative Evidence, and that Evidence found notoriously false, this makes it *PERJURY*; and for this they have propos'd to the Parliament, a willingness to suffer the Penalty due to perjur'd Persons. Again, you must observe, that they do not thus certify for themselves, for if they had, we must have proved matter of Fact out of their own Books; but they testify in the name of the Quakers, and on their behalf, that they never *so* said, *so* writ, or *so* affirmed, &c. Now if you believe that *G. For, R. Doherty, J. Pevinton, Ed. Burrough,* &c. was Quakers; and if you believe that these Books with their Hands to them, and for 30 or 40 years have been deemed, taken, and believed to be of their writing, you are to bring them in Guilty; and if not, you are to Acquit them of the Indictment.

Jury. *GUILTY* of the Matter charged, and all things relating therunto, or depending thereupon, and that of *PERJURY*.

Bereans. *We must say you have executed Justice upon them according to their own Proposals, and rewarded her as she hath rewarded you, Rev. 18. for we remember that in their Book, The Visitation of Ireland, &c. they say, p. 35. Ye TEACHERS and PEOPLE, your Debt is sum'd up—the INDICTMENT of VENGEANCE is read, and Sealing against you proved to be just in the Register of Heaven—Everlasting Prison in the Pit of Darkness and everlasting banishment from the Presence of the Lord, is signed against you in the eternal Law and righteous Decree, &c. Again, in their Epistle intituled, THIS IS ONLY TO GO AMONGST FRIENDS, they add, saying, p. 7. 'Make the Heathen tremble, and the Uncircumcised fall by the Sword, spare none, neither Ox nor Ass, neither old nor young, kill, cut off, destroy, bathe your Sword in the blood of Amalak, and all the Egyptians and Philistines, and all the Uncircumcised, and hew Agag to pieces. P. 21. 22. Put on your Armour, and gird on your Sword, and lay hold on the Spear, and march into the Field—our Enemies are whole Nations—that will not come under our Law—cut down on the right hand, and slay on the left, let not your Eye pity, nor your Hand spare, &c. So that here is killing, cutting, slaying, wounding, and that without mercy, both Teachers and People, Magistrate and Beggar, none to be spared, none to be pitied; their Indictment is read, proved, found, and sealed against them all.*

There-

TO THE BEREANS.



Therefore have I also made you to be despised and vile before all the People, because ye have not kept my ways, Mal. 2. 9.

*View this Figure, and mark it very well,
Which I have made, 'tis Justice I you tell:
And it may serve to be a Looking-glass,
To shew all Men how these things come to pass.
And you may see how Vile they do appear,
As Men condemn'd for Perjury they fare:
I pray behold, and mark their Features well,
How like themselves they look, and so farewell.*

Bere-

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Bereans. *In their Charitable Essay, &c. p. 2. they say, Why did not thy Minister stop thee, &c. as if he did not approve of what you wrote, and yet would not stop nor hinder you, &c.*

F. Bugg. I shewed Mr. Archer what they said, and he gave me a few Lines of his approbation, which brevity constrains me to recite only an Abridgement thereof, as followeth, *viz.* — *I do own the Substance of this Book, as A DEFENCE of those ETERNAL TRUTHS by which I hope for SALVATION, and which are a comfort to me in my Pilgrimage; Peace be to those that own them: and the Lord open the Eyes of them that deny them, Isaac Archer.* And that you may see Mr. Archer is not alone in his approbation, I may recite part of a Letter sent me from another Divine of the Ch. of England, *viz.* Sir, *As there is nothing more pleasing to the eyes then light, so nothing is so grateful to the understanding as the discovery of Truth, in which respect you have certainly done a most acceptable piece of Service to your Country, in unvailing of the Fallhoods, Errors, and Hypocrisies of the Quakers, both because the knowledge of Truth is delectable, and also because Men, being thereby warned of the dangers that their hypocritical Insinuations and Pretensions might else have draw them into, may be enabled to avoid the Mischiefs thereof; for which I think my self obliged to return you thanks, &c.* I have divers other Letters by me of the same import, both from Conforming and Nonconforming Ministers, which brevity constrains me not to recite.

Bereans. *Well, but one thing more, since they are for killing, cutting, slaying, and sparing none, &c. Pray do they own Magistracy as God's Ordinance.*

F. Bugg. See their Book *News coming up out of the North, &c. p. 18.* Dreadful and powerful is the Lord, who is coming in his power to execute true Judgment upon all you JUDGES, and to change ALL your LAWS ye KINGS. P. 20. *Sing all ye Saints and joyce, clap your hands and be glad, for the Lord Jehoviah reigns, and the Law shall be taken from the pretended RULERS, JUDGES, JUSTICES, LAWYERS, and CONSTABLES, all this TREE must be CUT DOWN, and Jesus Christ [that is in us] will rule alone, &c.* By all which, 'tis plain, that they account Magistracy a cumberlom TREE that must be cut down, with all its knotty Brances, as Rulers, Judges, Justices, Lawyers and Constables, &c. as not for their purpose; which shew them as good Friends to the State, as they are to the Church. However, they as yet neither sing nor clap their hands, the TREE is still standing, neither do they leap for joy, for if they should, then might all true Protestants wring their hands, mourn, and lament, for they would soon see all things turned upside down. For instance, Down with the Holy Scriptures, and up with their Pamphlets; Down with the Ministers of the Gospel, as Witches, Devils, Conjurers, &c. and up with their Impostors and Deceivers: Down with Baptism and the Lord's Supper, ordain'd and instituted by Jesus Christ, and practised by his Apostles and blessed Martyrs, and up with **Womens**
Meet

TO THE BEREANS.

Meetings ordained by **Geo. Fox**: Down with the Lord's Prayer, the Ten Commandments, the Apostles Creed, and all that bears the Face of true Christianity, and up with **Silent Meetings**, those Nurseries of Ignorance, where they sit until they are weaned from the Principles of true Christianity, and grow dead to the use of those Articles and Precepts above recited; and then after some time, by the help of their Epistles and Books, learn to Speak a quarter of an hour in those **Silent Meetings**, until they by degrees learn the knack of Preaching. And being thus bred up at their Silent Universities, the next thing requisite is a good stock of Confidence, crying down the Publick Ministry, as **Witches, Devils, Conjurors, &c.** and having once begot a prejudice in the People against them; the next thing requisite is, to make the People believe that they are the **ONLY** People of **GOD**; that they speak, write, and act from an Infallible Spirit; saying, *We have thousands at our Meetings, and none of us dare speak a word but as we are eternally moved of the Lord: A true Account, &c.* p. 18. and by this time they are qualified sufficiently to get a lofty Horse, and to go forth to deceive the Nation.

But to return: See their Book titled *The Principles of Truth, being a Declaration of our Faith who are called Quakers, &c.* Printed 1671. p. 50. viz. *And we believe that all Governors and Rulers ought to be accountable to the People, and to the next succeeding Rulers, for all their Actions, which may be enquired in to upon occasion: And that the chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors, &c.*

Thus you see that their Principles are both Antimagistratical and Antimonarchical. But if they tell you that **C. B.** wrote that in the *Commonwealths* days; tell them 'twas re-printed in **K. Charles's** time, 1671. But if they can alter their Principles, and change their Faith at discretion, 'tis rational to Query of them, why they cannot make one publick Address to **K. William** and **Q. Mary** in five years time, as well as they made six Addresses to the late **K. James** in four years time; nor write one Book in favour of this present Government, as well as a Book in almost every Month in favour of the late Reign.

I should have proceeded to have shewed in what manner they fret and fume, rage and rail, curse and prophesie the death, destruction, and ruin of **John Story**, **W. Rogers**, my self and others, and that from their Books, *Judgment Fixed, &c.* and that titled *Righteous Judgment, &c.* and divers others; as also from the Letters I received by Post without Name, but said to be **Steph. Crisp's**: But in regard the Relation thereof sute rather with a History of their Projects from the beginning, I conclude and bid you farewell.

Sept. 24. 1693.

From a Member of your Society,

F. B.
T. H. E.

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A N

APOLOGITICAL INTRODUCTION.

Friendly Reader,

IF Dr. *Sherlock* thought himself obliged to Apologize for his Writing against the *Socinians*, in defence of the Christian Faith, 'tis but reasonable for me to think my self under the same Obligation, and that for two Reasons; *First*, Because I write against the **Quakers**, who although they be as erroneous as the above recited, yet they are not without some Advocates. *Secondly*, How much I fall short of that Learned Doctor in the management of what I undertake: But as I think there was no great necessity (the Errours of the *Socinians* rightly considered) for him to Apologize for his proceeding, in a matter so necessary, nay, of such necessity, as that of *contending earnestly for the Faith once delivered to the Saints*, according to the Doctrine of *St. Jude*: So do I think my self at liberty to proceed to lay open the dangerous Doctrines and subverting Principles of the cunning Teachers of the poor Infatuated **Quakers**, which lye dispersed and scattered in their Books, intermixed with some general Truths, which serves as Baits and Snarers to catch the simple and unsettled Souls, as by woful Experience I have found, as in *New Rome unmasked, &c.* I have at large set forth; and in p. 89. said, that my then present purpose was to trouble my self no more in that manner. But if any demand of me why I now write, I refer them to the recited Apology of the Reverend Doctor, wherein he gives sufficient Reasons to justify such a procedure, yea, far better than I can, and which serves my purpose to a hairs breadth.

But that I may not be thought too implicit in this matter, and that I write against the **Quakers**, barely because he writes against the *Socinians*, I shall add some Reasons why my purpose is altered, and why I now proceed to a further Discovery of the **Quakers** Errours, &c. I

have of late received a single Sheet, wrote by **G. Whitehead** and others, falsely Intituled, *A Charitable Essay*, tending to clear them from some of their Errours laid to their Charge in my aforesaid Book; by which they have rather confirmed what I have said, than cleared themselves; only as a peny Rattle sometimes will please Children, so this little impertinent Piece may please their Disciples, who have pin'd their Faith on **G. W.**'s sleeve, and according to his Doctrine, *Believe as their Church believes*. And also two other Pamphlets wrote by **G. W.** the one Intituled, *A Just Enquiry, &c.* the other, *The Christian Doctrine and Society of the Quakers, &c.* all which considered, gives me occasion to alter my then purpose, and judge it my Duty further to explain their **ERROURS**, and the **DANGEROUS CONSEQUENCES** thereof.

As to the first, (i.e.) *A Charitable Essay*. Now how charitable **G. W.** is, may easily be perceived by his first Page, wherein he has taken great pains to possess the mind of his Reader, That **F. B.** has not the Spirit of **CHRIST**; Is none of **CHRISTS**; Is an Apostate, a Heathen, and what not? And why is all this? why? **F. B.** in his Epistle Dedicatory, acknowledges he is not endued with *THAT* Spirit the Apostle **Paul** had; but if, as **G. W.** says, p. 2. he had been an ingenious man, he would have allowed me my meaning, which in Charity (if he had but a dram of it) he would have construed to be by way of Eminency; for the Apostles were eminently inspired, they had the Gift of Tongues, and were by such their eminent Gift and Endowment inabled to preach to any part of the World; they had the gift of healing the Sick, and curing the Lame, in their bodily Infirmities: They had by an eminent Gift of the Spirit, the Gift of Prophecy, which was true and came to pass. And these, and the like extraordinary Gifts and Qualifications I do now, and did then, acknowledge my self not to be so endowed withal as the great Apostle **Paul** was: And if he had been ingenious and charitable, as he pretends, he might have allowed me my meaning; for this was *THAT* Spirit, or rather *THAT* Gift of the Spirit I did, and do freely acknowledge my self not to be so endued with as **Paul** was. And though you pretend, to have a Spirit given you, beyond all the Forefathers, in the Apostacy, so as to know, who are Saints, who are Devils, and who are Apostates, and to have the Gift of Prophecy, yea and working Miracles too: See *New Rome, &c.* p. 95. yet I find you wanting in all; or else **G. S. R. S. C. R.** and others of your Tribe had not been Sainted, nor **Sol. Eccles** Prophecy found so false, nor your Miracles found meer fictions to delude the People: But for the common Gift of the Spirit of **GOD**, I do enjoy, and the assistance thereof I daily find to my comfort, for which, and all other **HIS** Mercies and Blessings, both Spiritual and Temporal, I desire to bless and praise his Holy Name now and for evermore. Amen.

Again,

INTRODUCTION.

3

Again, *Pag. 2. Article 1. viz. That it was not Christ for whom the Body was prepared; it was not Christ that came in the Body.* *Ans.* The Names *Jesus* and *Christ* are given to the *Mediator*, which signifie both *Natures*, and never given before the *Incarnation*; and therefore 'tis no Absurdity to say, it was not *Jesus Christ* for whom the *Body* was prepared; it was not *Jesus Christ* that came in the *Flesh*, but the *WORD*, *John 1.1.* or second Person in the *Trinity*. Your Scriptures, *Matth. 27. 58. John 2. 19.* do look back upon the *Word*, after He took *Flesh*. *Psal. 40. 7. A Body Thou hast prepared me; that is, the Word: not called Christ till Incarnate.*

Quest. To which were the Names JESUS and CHRIST given? *Ans.* To both *Natures*; and your Consequences vanish, for the *Word* was before He took the *Body*, but was not *Jesus Christ* till He took the *Body*. And this my Minister tells me is not Ignorance, nor Socianism, but your Books teach it.

Again, *Pag. 3. Artic. 2. Distinguish between the Person of Christ which dwells in none, and the Grace of Christ by which He dwells in His Saints,* *Eph. 3.17.* that is, by Faith, and all is answered. But if you from thence conclude, as your Books teach, That the Light being in you, and that Light is Christ; even the same that suffered on the Cross; and that if HE speak in you, and say, *I am the Way, the Truth, and the Life*, and that therefore all People should believe this Voice, this Speech, and say 'tis above Scripture, &c. this, I say, is Blasphemy: Or if this Light speak in you, and say, *Before Abraham was I am*, 'tis Blasphemy: Or if you shall say as *Sol. Eccles* writing to *G. For*, *The World was made by him*, meaning the Light in him, I say, all this is Blasphemy against the *S O N* of Man, and Idolatry to the Sons of Men. Again, if *G. For* says, meaning the Light within him, *I am the Door that ever was, the same CHRIST to day, yesterday, and for ever*, 'tis Blasphemy, as noted in my Remark to the sixth Branch of your Creed; and proved from your own Books, *viz. News coming up out of the North, &c. p. 15. Saul's Errand to Damascus, &c. p. 7. The Watcher, &c. p. 37.* And it is from this Blasphemous Principle that you say, *Saul's Errand, &c. p. 8. HE THAT HATH THE SAME SPIRIT THAT RAISED UP JESUS CHRIST IS EQUAL WITH GOD*, which is down right Blasphemy, and yet hath gone for a Gospel Truth this thirty or forty years, and never disown'd whilst *George For* was living, but now he is dead you would gloss it over; but I apprehend it to be *THE SAME* with *Sol. Eccles*'s saying, *The World was made by G. For*; and *THE SAME* with his Light in him to say, *I am the Way, the Truth, and the Life*; and *THE SAME* with *Parnell*'s saying, *I am come to the end of all Disputes and Arguments, for before they was I A M*; alluding to Christ's saying, *Before Abraham was I am. THE SAME* with your saying, *G. For* was before *Languages or Confusion was*; still

meaning the Light in him, them, or you all: And these things you believe, if you write as you believe.

Article 3. *To whom do the Names of Jesus and Christ chiefly belong?*
Ans. The Names *Jesus* and *Christ* are given to the *Word* or *Son of God*, after he took a *Body*; and so neither to the *Body* which He took; nor to *HIM* before *HE* took the *Body*. I own the *Son of GOD* was before the *Incarnation*, but the Names *Jesus* and *Christ* were given to Him in reference to His *Incarnation*; so that there needed not many Arguments to prove what I never denied. *M. Penington's* words are, *He took the Flesh and Blood of our Nature, which is of a perishing Nature*: Now if He took ours, and ours be of a perishing Nature, *Ergo*, His was perishing, or it was not of ours: So that *G. W.'s* Evasion will not do.

Pag. 4. Artic. 4. If you believe what you say the Publick Ministers are, *viz. Witches, Devils, and Conjurers, &c.* then 'tis part of your Creed, as my Testimonies concerning you, are part of my Creed.

Pag. 5. Artic. 5. *The Light Christ is above the Scriptures*; but the *Quakers* *Christ* or *Light* within them is not; for if *CHRIST* be within, 'tis not personally, which were blasphemous to assert, but by Faith, except they claim more than the *Ephesians* did.

Artic. 6. *Sinless perfection pretended too* by the *Quakers* is confuted by the covetous Practices and scandalous Lives of abundance of them. [See the *Cage* hereafter.] But the end of our Ministers Teaching is to make us perfect in a Gospel fence, that is, *upright*, as in *Gen. 17. 1.* see the Margin; not without sin, which in this state cannot be; for then the necessary Duty of Prayer, as to Petition, would be useless, for Petition supposeth wants, and consequently sin, which brings wants; but we own Perfection must be endeavoured after, *Phil. 3. 12.*

Again, *A Charitable Essay*, p. 8. There is four things you deny, and that in the Name of the *Quakers*; and truly I could be glad you were clear of them; but to deny, and yet own, to say one thing now, and another when opportunity serves, this is a capital Crime, and a fruit of your deep Hypocrisie, and which in one Instance I shall evince, *viz.* you say, *That the Quakers say the Body of Christ was of an earthly perishing nature, we deny in the Name of the Quakers, &c.* To which I say it is great impudence to deny your own Writings, before you publicly condemn them: And therefore that I have not wronged you, pray see your Book, styled, *A Question, &c.* by *M. Penington*, p. 20. *Quest. Which is Christ's Flesh and Blood which we are to partake of? Is it the Flesh and Blood of the Body, which was prepared for, and taken by him, wherein he tabernacled and appeared? Or is it the Flesh and Blood of him who tabernacled and appeared*

** Nonfence; for that which they say dwell in the Body, &c. was not flesh and blood. Pray observe what they say in this matter, and it will discover the Riddle, &c.*

our Garment, even the flesh and blood of our Nature, which is of an earthly perishing Nature, &c. I am now speaking to the Twelve Subscribers, and do say, with what face can you deny so plain and manifest a Truth? Do you not first query which is *CHRIST's Flesh and Blood* which you are to partake of? Is it (say you) *the Flesh and Blood of the Body which was prepared* (yea, say I, by Faith; no, say the **Quakers**) *For, and taken by HIM, wherein HE tabernacled and appeared?* Or is it *the Flesh and Blood of HIM who took* (nonsense by the way) *tabernacled and appeared in the Body?* So that 'tis plain from the Premises, that you own no other *Christ* than *HE* that appeared in the Body, the Light, the Spirit, the heavenly Treasure that you have in your selves: And the Reason you give is plain, *viz. FOR THAT WHICH HE TOOK UPON HIM WAS OUR GARMENT, EVEN THE FLESH AND BLOOD OF OUR NATURE, WHICH IS OF AN EARTHLY PERISHING NATURE.*

And as to the rest of your Creed, in the six Branches, I have fairly stated the same out of your own Books, and shall now make some Addition to them, and call them *ERROURS*, and their *CONSEQUENCES* all out of your Books, for 'tis all one; for when I call them your Creed, I mean your Errours; and when I call them your Errours, I mean your Creed: And thereupon conclude,

*IF AS YOU WRITE YOU DO BELIEVE INDEED,
THEN I AFFIRM THIS IS YOUR VERY CREED:
IF NOT? WHO CAN, WITH SAFETY, YOU BELIEVE,
WHO WRITE AND PRINT THE SIMPLE TO DECEIVE?*

The next falacy I observe, is p. 7. *And now F. B. as concerning thy Proposal to G. W. &c. to prove what we have said, or to retract what we cannot prove, we reject thy conceited boasting Challenge; nor that the number intended on thy side are of the ablest Priests and Professors; nor dost thou produce any Deputation from the Church, Bishop, or Clergy of England, &c.*

Ans^w. What Deputation had *Edw. Burrough* to make the Challenge in the Name of the **Quakers**? what Bishops deputed him? I only gave you the opportunity to prove your Doctrines and Tenets, or to retract them if you could not justify them, rather then to expose you: But as I then told you, if you would not meet me, I should expose your Errours to Publick view. And now I know your mind, I shall not trouble my self at present to renew my offer: But why do you make such Boasts, that you would gladly Dispute, yea gladly be made manifest, not to a few only, but to all the World, yea to meet some of the ablest Priests and Professors; saying, *We will ingage with any of our Enemies at any place in England; let them appoint their own time.* And if so, why not at *Mildenhall*?

ball? And if any of your Enemies, why not *F. B.*? But alas, you are ashamed to come forth, your guilty Consciences silence you: If not? why did not you answer Mr. *Booker's* Challenge which he gave your Friend *Jacob Baker* under his hand in writing in *October* last, offering to prove your Books Blasphemous, as well as divers other Errours? But alas! you are got so close into your Holes, Dens, and lurking Places, that 'tis almost impossible to get you out to Dispute. You'll challenge, but not perform it; pretend to be willing to Dispute, but not mean it; seem willing to be made manifest to all the World, yet fear nothing more; bid any of your Adversaries to appoint time and place, but your selves draw back, forfeit your word, break your promise, shuffle and evade: And now ask, Who deputed *F. B.*? Let *F. B.* shew his Deputation from Bishops and Clergy, &c. But *G.* this is a poor come off: What do you brag, and thus challenge, and then dare not meet? But call for a Deputation. Who, I marvel, gave *E. B.* his Deputation to Challenge in the Name of the Quakers? Surely I stand upon equal ground with you; if you challenge, I may take you up, without a Deputation: And that you first made the Challenge see *Edw. Burrough's* Epistle to his Works in Folio; as also in the Front of *G. J's Great Mystery*, as cited by me in *New Rome, &c.* p. 2.

Again, Page 5. We do not ascribe Holiness to the Paper and Ink, or dead Characters, but to the holy Doctrine and blessed Precepts contained, which therefore are called holy Scriptures. And p. 8. that the Quakers say the holy Scripture is carnal, dust, death, and killeth, we deny, and never so said, nor so believed by us. And this in the Name of the Quakers, &c. is such a piece of Impudence, and such a notorious Lie, as the very Heathen would abhor to be found guilty of: (I am sorry to see *C. S's* name to it.) And to make this impudent Lie manifest, I refer the Reader to the Quakers ERROURS and their CONSEQUENCES in this Treatise, as also in *New Rome unmasked*, &c. where I quoted both Book and Page; and if any of them can prove any one Quotation falsely cited, I will bear the blame for ever, and do hereby ingage under my Hand publicly to Retract and Condemn the same. *Fra. Bugg.*

Well, let this false Certificate of the Twelve Elders pass, until in this Book it meets with a futable Repulse, and let me and *G. W.* argue the Point. *G. W.* says, though he does not ascribe Holiness to the Paper and Ink, or dead Characters; no more do I, nor do I know any body does; but, says *George*, to the holy Doctrine and blessed Precepts therein contained, which therefore are called Holy Scriptures: Very well, here we agree, if *G. W.* &c. speak as they mean: But that they do not, witness the contemptable Names they frequently cast on the Scriptures, as *Dust*, *Death*, *Carnal Letter*, *Husk*, *Serpents Meat*, &c. No, they do not believe the

the Doctrine and Precepts contained in the Bible to be holy and blessed, and that they therefore ought to have the preference to all other Books, as sometime, when they argue with Men of the World, as they call us, they will pretend; and that for these Ten Reasons following, which will be more particularly handled in the ensuing Discourse.

I. They do not believe that *The Doctrine and Precepts contained in the Bible are holy and blessed*: For if they did, for that reason they would not say, in your Book, *News come out of the North*, p. 14. *Your WORD is carnal, the Letter, your Original is but dust, which is the Letter, which is death; and your Gospel is dust*, Matthew, Mark, Luke and John, *which is the Letter*. Page 34. *A voice and a word to all the Deceivers who deceive the People, and Blasphemers who utter forth your Blasphemies and Hypocrisies; that tell People of a Sacrament, and tell them 'tis the Ordinance of GOD; Blush, Blush and Tremble—you who live in the witchery, and bewitch the People*. See also *Saul's Errand*, p. 7. *All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers, and draw Points and Reasons, and so speak a Divination of their own Brain: They are Conjurers and Diviners; and their Teaching is from Conjurament, which is not spoken from the mouth of the Lord: The Letter of the Scripture is carnal, and the Letter is death, and killeth*. Page 8. *And he that bath the same Spirit that raised up Jesus Christ, is equal with God; &c.* Now they that believe that the Gospel is dust, that *Matthew, Mark, Luke and John is dust*, that the preaching out of them is **Conjurament**, that the very telling People of a Sacrament, and that it is an Ordinance of GOD, renders them **Witches**, and bewitch the People; and that **THEREFORE** they ought to Blush, Blush and Tremble: I say, all this, and a hundred things of the like nature which I could collect, gives me ground to say, That they do not believe the Doctrines and Precepts contained in the Bible to be holy and blessed.

II. They do not believe *The Doctrines and Precepts contained in the Bible to be holy and blessed*, in that their Teachers do not recommend them, as such, to be read in their Assemblies for Worship, according to the Practice of the Ancient Christians and present Protestant Churches; but in lieu thereof read in their Meetings their own **Epistles**, which, they say, are given forth by the Eternal Spirit: and that 'tis as justifiable to burn the Scriptures as their **Papers and Queries, Truths Defence, &c.** by **G. Fox and R. V.** p. 2. 104. which they call *The Word of the Lord, THE WORD OF GOD, &c.* as herein after will appear.

III. They do not believe *The Doctrine and Precepts contained in the Bible to be holy and blessed*, in that they declare and maintain, That to preach out of them is **Conjurament**.

IV. They

IV. They do not believe *The Doctrine and Precepts contained in the Bible to be blessed and holy*, in that they deny the Ordinances of *Jesus Christ*; as Baptism, which *Christ* commanded, *Matth. 28.* and the Lord's Supper, which *Christ* himself instituted, and then commanded His Disciples to observe it, as a Commemoration of his Death and Passion until his second Coming, and which the Primitive Christians, Saints and Martyrs, and all Christian Churches have to this day observed, but the **Quakers** only: And **G. Fox** says the Publick Ministers are **Witches**, in that they tell People of a Sacrament, &c.

V. They do not believe *The Doctrine and Precepts contained in the Bible to be blessed and holy*, in that they have laid aside the *LORD's Prayer*. Neither do they pray after that manner which *Christ* commanded his Disciples, saying, *FORGIVE US OUR SINS, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.*

VI. They do not believe *The Doctrines and Precepts contained in the Bible to be holy and blessed*, in that they have laid aside the use of the Apostles *CREED*, *I believe in GOD, &c.* which was composed (as I have read) by the Apostles, whilst together; which *Origen*, in *Proem. lib. perjured.* call'd *The Rule of Faith.* And by *Clement of Alexandria*, and by *Irenaeus*, and by *St. Austin*, who in his 181 Sermon, being the first in *Vivil Pentecost*) says by this Creed, *Credentes Catholicam tenerent, unitatem & hereticam convinceret paritatem*, *Srom. 4. l. 1.* Believers should hold the Catholick Faith, and convince Heretical Pravity. And it was received and believed by the Catholick Church until of late days, as may be made appear, if need be, by the concurrent Testimony of *Tertullian*, *S. Ambrose*, *S. Hierom*, *S. Augustine*, *M. Luther*, *Calvin*, and *Beza*, but the **Quakers**, who cannot call *HIM* who was born of the *Virgin Christ*, who suffered Death on the Cross, *CHRIST*, but a *Garment*, a *Vail*, a *Figure*, &c. It is no marvel they should lay aside this most excellent Creed, since they deny the second Person of the blessed Trinity, and consequently do not believe the Doctrines and Precepts contained in the Bible to be blessed and holy, for if they did, they must own, receive, and teach their Disciples the said Creed, since 'tis bottomed upon the plain Text of Sacred Writ.

VII. They do not believe *The Doctrine and Precepts contained in the Bible to be blessed and holy*, in that they have laid aside the *Ten Commandments*, and neither rehearse them in their Meetings for Worship of *G O D*, nor teach their Children the use of them, which is an Evidence against their delusive pretences, &c.

VIII. They do not believe *The Doctrine and Precepts contained in the Bible to be holy and blessed*, in that they question, *Whether Moses or Hermes was the first Pen-man of Holy Writ? or whether either or neither? And from thence insinuate, That what the true Prophets spake was false, and what the false Prophets spake*

spake was true ; what good men spake was ill expressed, what wise men spake was ill applied, &c. The Quakers Refuge, p. 17. I say, if they indeed and in truth (as they pretend) did believe the Doctrines and Precepts contained in the Bible to be holy and blessed, I would then ask them why they use these cunning Juggles and mean Arts to overthrow the Divine Authority of the Scriptures ?

IX. They do not believe *The Doctrine and Precepts contained in the Bible to be holy and blessed*, in that they are so void of Charity, as to call the Publick Ministry generally, without distinction, exception, or restriction, these Names following, *viz. The false Ministry*, even all that are not of their Society. See their Book, stiled, *A brief Discovery of a three-fold Estate of Antichrist, &c. p. 7, 8, 9, 10. Viz.*

OF THE FALSE MINISTRY.

The Priests of the World are Conjurers, raising dead Doctrines out of the Letter which is death, Thieves and Robbers, Antichrists, Witches, Devils, Liers, A viperous and Serpentine Generation, Blasphemers, Scarlet coloured Beasts, they sell the Report of others, the Letter, which is dust and death, whited Walls, ravening Wolves, greedy Doggs ; Really they are Blood-pounds, still hunting and gassing like the mouth of Hell, still barking and raging like Sodomites.

G. Fox, Tho. Lawson, Tho. Aldam.
Benj. Nicholson, John Harwood.

I remember in October last, at the Bell in Newmarket, **Jacob Baker** a Quaker being present, I charged the Quakers with these unchristian Names : Says

Ja Baker. *These are some of thy Lies ; I deny that any of our Friends Books contain such Language.*

F. Bugg. *I do assure you that 'tis true ;* so shewed him my Book, and told him what Book of theirs afforded those Names, and many other.

Ja Baker. *Francis, I deny that any of our Friends ever put out such a Book : if there be such a Book, I will burn it.*

F. Bugg. *If there be not such a Book of your Friends writing, I will burn mine.*

Ja Baker. *Done, said Jacob : Done, said Francis : and so shook hands.*

F. Bugg. *Well, Jacob, I will not take 5 l. for this bargain ; I hear how you report me to write Lies, but now the Truth shall be tried, and I shall delight to see one of your blasphemous Books burnt. So I took my Pen to give him the Title of the Book, and Page, where he might find it : and whilst I was writing, Jacob recanted, and said,*

Ja. Baker. *If there be such a Book, if I do not prove it, I then will burn the Book.*

F. Bugg. *No Jacob, you vary from the terms, If there be such a Book with such Names, you are to burn it; that's the bargain, if you will keep covenant with such as you account Hereticks.*

And for a further proof, I took a Certificate from Persons of known Credit, to attest the truth of this, *Viz.*

June 30th, 1693.

WE who subscribe our Names, being in company with Fr. Bugg and **Ja. cob Baker** at the Bell in Newmarket, about the Month of October last, Francis having some discourse with **Jacob**, charged the **Quakers** with the uncharitable expressions above mentioned. **Jacob** said, If there be such a Book amongst us, I will burn it. **Francis** said, If there be not, he would burn his. *But whilst the said Francis was writing a Note, the said Jacob recanted; and said, If there be such a Book, if I do not prove it, I will burn the Book. But Francis, and we also told him that he varied from the terms.*

Rich. Booker.
Wicksted Weld, Jun.

And as this sets forth their wicked way of belying me behind my back, so it may serve as an Answer to **G. W.'s** *Just Enquiry, &c.* p. 13. where he insinuates they do not give those Names generally. I never said they give them all at one Meeting: but they give them generally to all the false Ministry; and they account none true Ministers but themselves. And whereas **G. W.** says, p. 30. *There are divers other Articles exhibited by the Libeller, which I need not vindicate until he came forth.* I **Francis**, do hereby acknowledge my self to have a hand in the Composing the said Book, intituled, *Some of the Principles and Doctrines, Laws and Orders of the Quakers, &c.* and do offer to meet **G. W.** at any place within ten Miles of my dwelling upon a Months Notice, and both own the said Book, and prove the matter therein contained to be their Principles, Doctrines, Laws and Orders, on condition that **G. W.** will first ingage under his Hand, that when I have so done, that whatever is contained therein which he cannot justifie, he will under his Hand condemn. Subscribed this 24th of July,

By me *Fra. Bugg.*

Well, but since I perceive they begin to be ashamed of these their Books, let me load them; and in order to it, see the Names **G. Fox** and

7

INTRODUCTION.

11

and **R. V.** gave to Mr. Camelford a Minister, and also another in their Book stiled *Truths Defence, &c.* which they say, in the Title page, is **GIVEN FORTH BY THE LIGHT AND POWER OF GOD APPEARING IN G. F. AND R. V.** O dreadful Blasphemy! that ever such Impostors should have the impudence to father such abominable stuff on the Power of GOD, and the Light of Christ, and then tell their People that their Books are given forth by the Eternal Spirit; and that they are eternally moved to write, as **Whitehead** pretended in his lying Book, stiled, *Judgment fixed, &c.* which he now confesses he was * mistaken in. Well, however see some of this stuff which **For** and his Brother says was given forth, not by them, **For**, nor by **Wubberthorn**, but **BY THE LIGHT AND POWER OF GOD Appearing IN THEM**: It's true, they set their Hands to it, but that is only as Witnesses: *Twas given forth* (say they) **BY THE LIGHT AND POWER OF GOD APPEARING IN THEM**. And now let us measure the Tree by the Fruit, and see if it was not given forth by the instigation of Satan: I say let us try the matter, *Viz.* A scarlet coloured Beast, painted Beast, thou art damned openly, I charge thee to be a Witch, and to bewitch the People, brazen Fac'd thou art, for thou art a Beast, thou blind Sor, thou dark Sor, thou Enemy of God, and Man of sin, for destruction thou art ordained, to go therein, thy fear of it doth begin, and the Lake that burneth, and the Pit thou art to be turned into eternally, thou shalt know me that I speak the truth, no Prayers can we send to thee but for thy destruction; the Ministers of the Letter are the Ministers of death; thou Man of Sin and Enemy of Christ, thou Hypocrite and Pharisee, thou art in thy Sorcery and Witchcraft, and in the Adultery, O thou impudent, brazen Fac'd, thou art a Serpent thou Man of Sin and Son of Perdition, thou deaf Adder and Serpent, a Child of the Devil, an Enemy of Righteousness; O thou falsehearted dissembling Hypocrite, the Plagues of God are due to thee, and that is thy portion thou blind Sor, thou dark Sor, thy torment is but beginning, and so fare thee well.

* Now they can account a down-right Lye a Mistake but that which makes it ten times worse, is the pretence of being moyed as **Catter** and **Whitehead** both did.

G. For.
R. Wubberthorn.

I have transcribed the more of this Book, because it is said to be given forth (not by **G. F.** and **R. V.** alas they only hand it as two passive Newters, as Witnesses) but by the Light and Power of GOD appearing in **G. F.** and **R. V.** but as Christ said, *If the light that be in thee be darkness, O, how great is that darkness!*

Surely **Simon Magus** never exceeded these Impostors, *Acts* 8. What! to use these abominable Names, Curses and Plagues, and to father

all upon the Power of GOD; O dreadful! Well, I say, let me load these Pharisees with their Execrations, since they have refused to answer my Charge, and to back their Challenge, and to come out of their Dens and Holes and lurking Places; for I rather choose to lay them open by the Fruits of their own Hands, and the Words of their own Mouths, then to stand answering their false Glosses, their Evasions and subtil Turnings, though if I would bestow time, I could single out their Arguments, and discover their Juggles, and rip open the bowels of their Craft; but I choose rather to lay open their horred Tenets, their pernicious Errors and Blasphemies, &c. But before I come at that chiefly intended, I must give another taste or two of their said wicked treatment to others by **Edw. Burroughs**, to Mr. Bennet a Minister, in answer to certain Queries.

Mr. Bennet, Quest. 4 *Whether was not that Death which the Man CHRIST suffered once, and but once, upon the Cross at Jerusalem, so satisfactory for all the sins of the Elect, as that the Justice of GOD did not, doth not, since require any suffering, or working upon that account, either from Sinner or from Saint?*

I take in the intire Query, to shew the Reader how Christian like it was proposed; and so was the rest, being in all twenty, as at large in **Edward Burroughs's** Works, p. 29, 30, 31. And now follows a few of his words in answer to this and the other Queries, &c. *Here thou Jesuit art pleading again for a CHRIST as far off thee: the same Christ that suffered at Jerusalem WE WITNESS made manifest. In this Query thou art made manifest (meaning the first Query) what thou art, and where thou art; A Reprobate, a Child of Darknes thou art: Then asks, Whether the Word was made Flesh any more or oster then once, which makes it manifest that thou knowest not what thou askest, but art one of the Antichrists and Deceivers which John speaks of; which Query came from thy dark, polluted mind, who is out of the Light, and a stranger to the Life, and without GOD in the World, amongst the false Prophets, Antichrists, and Deceivers, which Light condemns thee AND ALL THY GENERATION ETERNALLY. And the Word made Flesh we witnes, which dwells amongst us, and we behold his* Glory, whereby we witnes thee and all thy Generation [i. e. all the publick Ministry] to be in the Sorcery and in the Witchcraft; thou art Darknes it self, thou art the Dragon. And as for thy other nineteen Queries, thou hast conjured them up in thy black Art out of the bottomless Pit, but thou art*

* Mark: They profess to witness Christ in them in his glorified state, it's in the Present Tense they understand Singular and Plural. O proud Boasters!

blind, &c.

Again, In answer to some of Mr. Bennets other Queries, thus: *Here thou full of all subtilty hast made manifest thy poison and enmity: here thou Jesuite and thou Reprobate, see whether thou beest not a blind ignorant Sor: there thou*

thou Accursed art made manifest ; here thou Beast to whom the Plagues of GOD are due, and upon whom HIS wrath must be accomplished ; here thou dark blind Hypocrite , thou dead Beast ; here thou polluted Beast and Conjuror, O thou dark Beast and Conjuror ! &c.

Reader, This **E. B.** was one of their Prophets, and a Son of Thunder, when **Josiah Coal** (with several others) gave Witness for him, and Testimony to him, as their way is, and prefixed it before his Works in Folio. He said thus: *And this first I say, That he (Edw. Burrough)* *was a Man endued with the ALMIGHTY POWER OF GOD, which lived and REIGNED in HIM, and the Treasury of pure Divine heavenly Wisdom opened in him, &c.* But by his Answer to Mr. Pennet's Queries, I think 'tis manifest what Power he was filled withal, and what stuff vented it self through his corrupted Bottle. But as **E. B.** gave Testimony to **G. F.**'s coming out of the North as the Star, the Branch, the Son of Righteousness, so **Jos. Coal** gave Testimony to **Edw. Burrough** that he was a Man endued with the ALMIGHTY POWER OF GOD. So that what ill-bred Language soever they had for the World's People, as they call them, yet let it be noted, they have always a good opinion and good words for one another. Well, at last **Josiah Coal** dies, then up steps **W. Penn** and prefixes his Testimony before the Works of **Josiah Coal**, and gives in his Evidence for him : saying, *And now is he truly ascended above and beyond every trouble, and upon Mount Sion does he stand, amongst the rest of our holy Brethren, &c.*

It was this **Josiah Coal** that writ to **G. Fox** that Idolatrous Letter, *Viz. Dear G. Fox, who art the Father of many Nations, whose Life hath reached through us thy Children; even to the Isles afar off, to the begetting many again to a lively hope, for which generations to come shall call the blessed, who's being and habitation is in the POWER OF THE HIGHEST in which THOU RULEST and GOVERNEST in RIGHTEOUSNESS; and THY KINGDOM IS ESTABLISHED IN PEACE, AND THE INCREASE THERE-OF IS WITHOUT END.*

And this Idolatrous Letter **William Penn** vindicates in every passage. See their Book *Judas and the Jews*, p. 44. to 47.

Well, but **G. W.** would not have the World think they give the Characters afore-mentioned (I mean the Bedlam stuff) to all Ministers, and therefore He load them further with the Fruit of their own Lips. Pray hear their learned **Sain. Fisher**, what Language he bestows upon Mr. Baxter, Dr. Owen, Mr. Danson, and Mr. Tombs of the Presbyterian way : I could go to their Books, *Peaceable Advice*, and that filed; *A Just Rebuke, &c.* to the Independent People, yea, to their Answers to the Baptists also, and recite ten times more of this *Billinggate* railery, but 'tis so nauseous and loathsome that it stinks, and I am even weary with making mention thereof.:

of: only this Learned Rabby, let us hear a little of his balderdash, *Viz.* Lizards, Moles, Tinkers, green-headed Trumpeters rare and base, their Bell has no mettall, but the tone of a Kittle, Wheelbarrows, Gymcracks, Whirl pools, and Whirl-giggs, Jack-pudding, duncible Darkneß, and gropeable Blindneß, fiery Fighters, old bastardly Brood, Hedge-boggs, Fire-brands, Adders and Scorpions, Babylonish Harlot, A Loufe, Bo to a Goose, Baxter and Tombs as Twins that tumbled out of one Belly, the Womb of that Babylonish Bawd, Serpents, Vipers, grinning Dogg, &c.

This, with abundance more idle Drollery, as *Cow-dung, Moon-calf, ragged torn Tatter-damallions, &c.* and the like Nonsense, as in his Book, *stiled Rusticus ad Academicos, &c.* and all this, and much more of like tendency, dedicated to King Charles the Second, and all Magistrates, 1660. And now let me conclude this ninth Instance in the words of **William Penn** (Parenthesis excepted) to Mr. Doolittle, Mr. Manton, and others, in his Book, *A just Rebuke to one and twenty Divines, &c.* p. 25. I could set out this part of your story to the life, but at this time shall forbear; nor do I delight in this: but since I must needs mention (your Hypocrisie, your grand Errours, and the dangerous Consequences of them) can I do it more candidly than in your own words; I wish there were no need for it.

X. They do not believe *The Doctrine and Precepts contained in the Bible to be blessed and holy*, in that they rob CHRIST of his Divine Attributes, and put them upon, and attributed them to their great Apostle **S. For**, as at large recited by me in my last, (*i. e.*) *New Rome unmasked, &c.* p. 41. to 46. and p. 78. to 90. But having been large in the ninth Instance, I must consult brevity: otherwise from the Letters of **John Audland, Jos. Coal, John Blackling, Solomon Eccles**, and others, I could shew as many Words and Divine Attributes which they frequently bestowed on **S. F.** and one another, as I have shewed what bitter Treatment, scurrilous Language, railing and cursed Words, as if Hell were broke loose, which they bestow on all Ministers not of themselves, without Restriction, Limitation, or Exception, as by that Title first observed
OF THE FALSE MINISTRY.

And if they give these Characters to all they deem not Ministers of Christ, pray what Ministers, besides them called **Quakers**, do they account true Ministers of CHRIST: If any, let them tell us in their next, whether *Episcopalian, Presbyterian, Independant, or Baptist*, or of any other sort, that we may be at a certainty. But to be short and plain, they deem none Ministers of CHRIST but themselves, and consequently all others false Ministers; and therefore they give their black Characters to all Ministers not of them, notwithstanding **S. W's. SOFT A LITTLE**, and feigned pretence to the contrary. Nay, I will prove by a Text of their Scripture,

Scripture, which was writ by **Sol. Eccles** one of their Prophets, (though by the way a notorious false one) who prophesied *John Story* should die within a year, who lived nigh four years after. Well, however he was as good a Prophet as any they had, or have amongst them, and a Minister too. and one that burnt his Fiddles on *Tower-Hill*, and that went naked to *Bartholomew Fair*; and by a Text of this Prophet's writing, which to be sure they deem to be given forth by the Eternal Spirit, and is of equal Authority with the Scriptures; I say, by a Text out of this their Authentick Writer, I will prove that they give those black Characters to all Ministers not of them: See their Book itiled, *The Quakers challenge*, p. 2, 3. *Come Protestants, Presbyterians, Independants, Baptists, Fifth Monarchy-men, Seventh-day Sabbath-men, and Family of Love, the Quakers deny you ALL; the Quakers are in the Truib, and NONE but THEY.*

And now **G. W.** since things are thus plain, and thus evident, and that out of your own Books, had you not better to have given me a meeting, and to have condemned these blasphemous Books, and to have renounced these monstrous Errours, then to come thus peeping out of your Holes with one single sheet (and that false in Fact too) against fifteen sheets wrote against you, and true in Fact too; and which you have not the confidence to call an Answer; but tell me I have no Deputation from the *Bishops or Clergy*. Well, if I stand in need of it, I shall as soon have one as you. But what Deputation had you to make the Challenge to meet any **ONE** Priest or Professor, at any time, at any place, to dispute and to controvert? If not? why did you challenge and make a noise? If you made your Challenge without a Licence or Deputation, why do not you stand your ground, and maintain your Post? but thus flee like *Cowards*, and to excuse your timorousness, demand of me a Deputation, &c? What, do you think this single sheet, which hath not taken notice of the twentieth part of my Book, will be deemed an Answer? I tell you Nay; unless with a company of poor insatuated **Quakers**, in whom you have begat, by these Arts and black Characters, such an ill opinion of the Publick Ministry, that they will rather suffer than hear one of them preach a Sermon; nay, though it were the same, yea, the very same Sermon that one of the Martyrs preached, and for which he was burned at a Stake. Good **GOD!** how have these Impostors prevailed upon the People, and how was my Understanding darkned by their cunning slights for many years; so that I of all Men ought to bear with their hearers: For as many of them as believe their Ministers are led by an infallible Spirit, and that what they give forth, or to use their own phrase, *What is given forth by the Light and Power of God through them*, be true, yea, so true, as that we may as well burn the Scriptures as these their infallible Books, Papers and

Queries

Queries. And by these Books they are taught that the *Publick Ministers* are **Witches, Devils, Coniurers, Serpents, Hell-hounds,** and what not, that may render them and their Function odious to their view? I say, if they believe that these things are true, and that according to their Teaching, it be **Coniuration** to preach out of the *Bible*, and **Blasphemy** to tell People of a *Sacrament*, 'tis, I say, no marvel, so long as these poor ignorant deluded Souls believe these Teachers, that they should rather choose to suffer than to hear one of these Publick Preachers, though they should repeat *CHRIST*'s own Sermon he preached on the Mount, *Matth. 5. 6, 7.*

As to *S. W.*'s Vindication of *W. Penn* out of *Baker* and *Speed*, I take no notice of it, but still charge it as a Lie, until they prove that Archbishop *Cranmer* compelled *Edward* the Sixth to sign a Warrant to burn *Joan of Kent*, a famous Woman, **MEERLY** for **RELIGION**, I say, **MEERLY FOR RELIGION**, for that's the Charge *W. Penn* exhibits against this Protestant Martyr, and that thereby the Protestants **TAUGHT** the Papists, and went before them as Examples in Persecuting, &c. for possibly she might be proclaimed a Traitor, as *S. W.* knows who is; and possibly, after long hiding, she being found, was **Condemned** and **Executed** for Treason, as her just merit: For *S. W.* doth not yet prove that she was burnt for **MEER RELIGION**; and until he does, I take no notice of his Vindication.

Object. Well, but to return; Some may say, do they indeed thus slight the Scriptures, and value their own Traditions, &c.

Answer. That they do speak contemptuously of the Scripture, nay, teach that it's dangerous to read them, see their Book *Truths Defence*, &c. p. 101. *The Letter which killeth is dangerous, and the Ministers of the Letter are the Ministers of Death, because you speak not what is in you, and because you speak of your selves, it is dangerous to read that—And you wrest the Scriptures to your own destruction; and to you it is dangerous to read or speak of it.*

Object. Well, if these be their words, then indeed 'tis their Judgment, if they write as they mean, That it is dangerous for the ignorant to read the Scriptures: And as this is Popery, so is it contrary to *S. Whitehead*'s pretence in his *Charitable Essay*, &c. p. 5. where he acknowledgeth *That the Doctrine and Precepts contained in the Bible are holy and blessed.* And if so, how can it possibly be of any dangerous consequence to read the Holy Scriptures? And since their Books thus interfere, and thus contradict each other; the one saying, *The Ministers of the Letter*, by which they mean the Scriptures, are Ministers of Death; and that 'tis dangerous to read them; and being charged with these their contemptuous Speeches, now they say the Doctrine and Precepts contained in the Bible are holy and good, pray how shall we reconcile these Contradictions, or prove whether

whether they be sincere, or which shall we take to be their Judgment in good earnest?

Answer. That they are not sincere I have already given ten Reasons, but that I may renew your memory, I will add one more, viz. In all their Meetings for Worship of GOD they never read one Chapter of the Bible, nor one of the Epistles of the Apostles, for this thirty years; but 'tis frequent with them to read their own Epistles, as herein I shall further shew; only one instance for the present I may recite to confirm you in the truth of their practice, and by which you may measure great part of their pretences, viz. *Several Papers given forth for the spreading the Truth, &c.* p. 60, 61, 62. *Friends, to you all this is the Word of the LORD, take heed of judging one another*: To you all this is the Word of the LORD, to spread over all: I charge you in the presence of the LORD GOD to send this (Epistle) amongst ALL FRIENDS AND BRETHREN EVERY WHERE to be read IN ALL MEETINGS: This is THE WORD OF GOD.*

* (No, take heed of that; Judge all the World first, and call them all the Names you can invent.)

G. For.

1. Pray observe first the design of sending their Books up and down, it is *TO SPREAD TRUTH*; and this might be done as well by recommending the reading of the Scriptures, or some Portion thereof, if indeed they do believe the Doctrine and Precepts contained therein be holy and blessed; unless they will say, their Books have a greater measure of holiness than the Scriptures, which in the best sense they must believe, unless they cheat the World most abominably, to send them that which they know to be worse, or least for their profiting.

Secondly, You may observe what a Charge is given, viz. *I charge you in the PRESENCE of the LORD GOD to send this Epistle amongst all Friends what to do, namely, for a Publick Liturgy or Form of Divine Service, viz. To be read in ALL MEETINGS.* Well, what Authority had *G. F.* to impose this upon the poor People, namely, *This is THE WORD OF GOD.* Now if they do believe the Doctrine and Precepts contained in the Bible to be holy and blessed, why do they not charge their People to read some part of the Scriptures for their Instruction; but alas! they have disputed against the *Scripture being the Word of GOD*; but now you see they stile their own Nonsense to be *THE WORD OF GOD*, and charge their poor ignorant People as such, to receive it, and as such, to read it; and as such to send it up and down into all the Countries, and all Places; and who dare gainsay the mighty Power of *G. For*? *Who* (as *Jos. Coal* says) *hath his habitation in the power of the Highest, who rules and governs in righteousness, and his Kingdom is established in peace, and the increase thereof.*

is without end: and to this **W. Penn** says well done, or very well, in his Vindication of this Idolatrous Letter of **J. C.** to **G. Fox**. So that you may conclude with **Irenæus**, who in his third Book against Hereticks, thus, *Whilst Hereticks speak like the Faithful, they not only mean otherwise, than they say but clean contrary; and by their Tenets full of Blasphemy, they destroy the Souls of those, who with their fair words, suck in the Poison of their foul Opinions.*

Now therefore the best method that I know of, to try whether there be any sincerity in these cunning Sophisters, **G. W.** &c. is to take **William Penn's** method with the Papists, who after he had shewed their pretence to one thing, when they were really for another, first said, **W. P.** *Let them renounce their Errours, and then let us hear what they will say.* A short instance of his method I may recite in answer to the Objection, *A Seasonable Caveat against Popery, &c. p. 3.* They (i. e. Papists) are grown so complaisant, as none seem more exasperated at Persecution than themselves (**WHILST THE VERY FATHERS OF IT**) decrying the fierceness of some Countries (**WHOSE INCENDIARIES THEY WERE, AND STILL ARE**) and imputing the Blood of poor Protestants to some unwarrantable Civil score, (**THEREBY ABUSING THE MAGISTRATE WITH THE EXECUTION OF THEIR OWN CONSPIRACIES**) Nay, for all their venerable esteem of the Popes Infallibility, they have not stuck to censure his roaring Bulls, (**THOUGH PROCURED BY THEIR OWN MEANS**) and all that might express their new tenderneß, that many unacquainted with their practices, are ready to believe them what they say themselves to be, whose Moral is, to have two strings to their Bow, to be ambo dexter, and furnish with meanings to suite the compass of all occasions. Thus far **W. P.**

And whoever observes these **Quakers** turnings and windings in all their Juglings and Ledgerdemain, will find they tread the same Path, tho' in another manner; for who will, or can pretend more plainly to own the Precepts and Doctrine of the Bible to be holy and blessed; and yet in other Books say 'tis dust and death, the Serpents Heat, and that to preach out of them is Conjuratation, and that the Minister of the Letter is the Minister of Death, and that 'tis dangerous to read the Scriptures, and so in most things they look two ways, **JANUS** like, in so much that for **W. Penn's** four Instances of the Papists Hypocrisie, I could easily give you forty of these **Quakers** two-fac'd Practices, looking one way and rowing another: in short, see **W. P's** Method, and if you would understand these **Quakers** aright, use it, viz. p. 35. To conclude, (says **W. Penn**) if we would not receive a Thief until he has repented, let the Papists first Recant his voluminous Errours, &c. And so say I, let the **Quakers** first condemn their Errours, and these their Books, which contain them, and manifest their sincerity touching the Precepts and

and Doctrines of the Scriptures, SO as to recommend the reading some Portion thereof in lieu of their own Epistles; I say let them first Recant what is really erroneous, secondly, condemn the Books, thirdly, make a solemn profession of some certain and necessary Articles of the Christian Faith, and then, and not whilst then, they ought to be reputed as Christians.

As to what **G. W.** offers in his **Charitable Essay**, &c. p. 2, 3. in your Vindication about you Creed cited by me in *New Rome*, &c. rather confirms what I say, then otherwise, as will more fully appear by comparing the same with what followeth in this Discourse; as well as shew **G. W.**'s twelve Assistants their great Errour and Mistake: And in answer to them, and their blind, false, and implicate Certificate, I do affirm that what I have quoted as the **Quakers**, I will prove theirs, and what I now quote under the Title of **ERROURS** and **CONSEQUENCES**, and in other places, are the **Quakers** own Books and Writings, neither do I wrong them: And if the twelve will ingage under their Hands, either to prove what they can justify by Scripture, and condemn under their Hands what they by Scripture cannot justify; I will take the like number and meet them on a Months notice at *Bishop Stafford*, which is more than half way, and by the Testimony of Scripture let the matter be decided; and if you refuse this, for shame complain no more of being wronged, neither let your **Drudge G. W.** as in his *Just Inquiry*, &c. p. 14. says as he doth, *viz. THE LIBELLER HAS SHAMEFULLY MISREPRESENTED US*: as is usual with you and all Hereticks to complain of being wronged and misrepresented, &c. As for instance:

1. Tell the Papists of worshipping Images, praying to Saints, the Sacrifice of the Mass, that they believe their own Traditions (or Epistles) as firmly as they do the Bible, that they believe Transubstantiation, Indulgencies, &c. as drawn up by *Pius the Fourth*, according to the Decrees and Canons of the Council of *Trent*, and the **CONSEQUENCES** of these their erroneous Principles, and they will tell you they are **MISREPRESENTED**.

2. Tell the *Arians* that they are **Enemies** to the Divinity of Christ, they will tell you they are **MISREPRESENTED**; for [say they] all that we contend for, is only for such a moment of time, as may make good the Relation of a Father and a Son.

3. Tell the *Nestorians*, that they made two Persons in Christ, and they will tell you they are **MISREPRESENTED**; for all they designed was to avoid the Blasphemy, in calling the blessed Virgin the Mother of God.

3. Tell the *Eutychians* their Errour in saying there was but one Nature in Christ, and they will tell you they are **MISREPRESENTED**; for (say they) we do not mean thereby to destroy the Properties of the Humane Nature, but only to assert that its Substance was swallowed up by the Divine.

And therefore in all Complaints of this Nature, it is necessary to come to particulars, and to examin with care and diligence the matter complain- ed of, and then to give Judgment in the Case; and therefore I cannot be thought to misrepresent you, nor wrong you, if I charge you with Particulars, and those Particulars too taken and fairly quoted, not out of such Books as have been wrote against you, (which yet might be true enough) but out of your own approved Books wrote by your most Authentick Writers, solemnly professing to all the World I would not wrong you, nor misrepresent you, nor, to my knowledge, have I done it; if you think I have, I have given you a fair opportunity to make it appear, if you will meet me on the Condition aforesaid; and if you can shew me wherein I have, I further ingage to do you Justice by a Publick Reparation: And by these Measures I have proceeded from first to last, and by the help of GOD I am resolved so to continue as long as I have to do with you. But one thing by the way I would have you take notice of, and that is this, If it were enough to be Accused, then none would be Innocent; so on the other hand none would be guilty, if it were enough to complain of being misrepresented.

July the 25th,
1693.

Francis Bugg.

*To write no more, I long since did intend,
But none but GOD knows now when I shall end :
For still I find, when I think all is done,
As much to write, as when I first begun.*

NEW

NEW ROME
ARRAIGNED,
And out of her own Mouth
CONDEMNED.

The PREFACE.

READER,

EW. Burrough long since put forth a Challenge in the Name of the Quakers, that they would gladly be manifest to all the World; and in order to it, and to clear themselves from some Imputations cast upon them, they proposed to meet and Dispute with any, whether Priests or People, of any Perswasion, yea, or any one of them, at any Place, and at any Time, and for what Number they pleased, as by me recited in my last *New Rome unmasked*, &c. p. 2. Upon which I went to their Meeting in *Mildenhall*; Nov. 22. 1691. and there accepted of their Challenge, and told them, I had a Charge to exhibit against them, if they would ingage to vindicate themselves and their Principles. *Tho. Brewster* a Quaker, then present, had them Answer me with silence. So then I read the Charge to them, consisting of ten or twelve Errours, as in *New Rome*, &c. p. 3, 4, 5. and left a Copy of the said Charge with them, and

and told them, That if they did not answer me according to their Proposition, that I should expose them (which I was loath to do for the sake of some amongst them). But no Answer could I get: After which I printed, &c. and when my Book came out, I went again to their Publick Meeting, and renewed my Charge on the 20th of Nov. 1692. and offered then to prove it against them, where was present Sam. Cate and John Cade, two of their Preachers: But still they refused to debate the matter with me, or to argue the Point fully. I told them I did not come to disturb them; but if they would set a time, either S. C. and my self singly, or let him take two, four, six, or ten, and I would take the like number, and we would appoint a convenient time and place. This they refused, and to this day have declined any such method, though proposed by them in print; and now at last I have received a single sheet, stiled, *A Charitable Essay, &c.* which neither they, nor I can call an Answer; only in p. 8. Twelve of the Quakers sums up in gross four Particulars by way of Certificate, and at the end thus concludes; viz. *Whereupon we do in the holy fear of Almighty God, and in behalf of the said People, declare and testify, That all these and all other his (F. B's.) Accusations of the same kind, or depending thereupon, are utterly false, wicked, and malicious, and never so believed, so said, nor so affirmed by us as charged against us, but contrary to our Perswasion, Principle, and Profession, &c.*

Behold the Answer of these Twelve Elders, is contained in less than half a Page; and how far their plain Say-so will prevail against plain Matter of Fact, unless with their own infatuated Disciples, let the wise in heart judge? And in answer to this said Certificate, I do thus say, That to my knowledge, I have not set down one Line nor Word as theirs, that is not theirs, nor yet raised one Argument upon theirs, but may naturally be drawn from the Premises; and if they think I have, I with the like number will upon reasonable notice meet them at any place within twenty Miles or more of my dwelling, and produce both Book and Page, and if they can shew me wherein I have wronged them, I will make them publick Satisfaction, on condition that if what I have wrote as their Principles, be by me so proved, that then they will condemn what is apparently Erronious; and as this will be a fair opportunity for them (if they think themselves wronged, as they pretend) to clear themselves from my Accusations as they call them; so will they have an opportunity to manifest Francis Bugg to be both wicked and malicious; yea, and I will also subscribe to this their Sentence, if I do not clear my self, and fully prove my Charge against them. But, as a sign that they do not think nor believe themselves so wronged, as they pretend, although I do not pretend to their Art of Prophesying, yet I do, and dare pass my word that they will never meet me, and subscribe the Condition aforesaid.

said. And I have no other reason thus to believe, but that I know first, 'tis their way to make a large Protestation of their avowed Innocency, when Guilty; and that secondly, I know they cannot but be conscious of great guilt in denying and out-facing such manifest Truths, as in that half Page they have done. As to **G. Whitehead** in the Introduction, I have taken some little notice of him, and what he hath said, which is but little, being not a sheet; neither hath he taken notice of the twentieth part of my Book; so that it still stands unanswered and unshaken by their *peny* Rattle which they have put forth to please their Disciples; for something they must say, or the People will cry, Where is the Answer to *F. B's* Book, and so I proceed to the Charge.

THE CHARGE.

1. *The Quakers* denies him who was born of the Virgin Mary, who suffered death upon the Cross at Jerusalem, who rose again the third day, and ascended into Heaven in the sight of the Galileans, to be Christ the Saviour of the World.
2. They deny the Scriptures, by speaking contemptuously of them, and over-valuing their own Books.
3. That their Teachers are Deceivers of the People, Favourers of Blasphemy, Excusers of Idolatry, and of a different Faith from the Apostles, Primitive Christians and blessed Martyrs, and that their Doctrine tends to overthrow the Christian Faith.

F. B's Charge against the Quakers.

REMARK.

This is the Charge which I publicly exhibited; this is the Charge I offered to prove against them, which as it is heavy, so it stood them upon to have defended themselves, if they had been able so to do, since they had two of their Preachers present; besides hundreds of People to bear witness what passed: Nay, though conscious to themselves of being guilty (as that I take to be the very reason of evading a Dispute) yet notwithstanding it had been for their interest, if they had been humble, and for Truth and Righteousness, as they pretend; who upon Conviction of their Errors, ought to have made open Confession thereof to GOD's glory, as was the practice of the ancient Martyrs upon a sight of the Papists Superstitions, in which they had walked. However, since they would not accept of the said Challenge; nor yet meet me according to my frequent Proposals, nor answer my Book, but come only out with a single sheet, and tell their People, this is an Answer to *F. B's* Book, &c. when alas!

it doth not take notice of the twentieth part thereof: I shall now proceed to prove upon them what I have Charged them with, and that out of their own approved Books, and Arguments deduceable from them. But let it be noted, that their *ERROURS* and *CONSEQUENCES* under distinct Heads numerically placed, are taken *verbatim* out of their own Books, which is plain Matter of Fact, quoting both Book and Page; but the Remarks and Arguments I draw from them are my own fence, which how far they agree to Reason and Protestant Christian Principles, I leave others to judge: And in order thereunto, I first divide my Charge into three parts as followeth, *viz.*

THE FIRST CHARGE.

I. *THAT THE Quakers DENY HIM THAT WAS BORN OF THE VIRGIN MARY, WHO SUFFERED DEATH UPON THE CROSS AT JERUSALEM, WHO ROSE AGAIN THE THIRD DAY, AND ASCENDED INTO HEAVEN, IN THE SIGHT OF THE GALILEANS, TO BE CHRIST THE SAVIOUR OF THE WORLD.*

THE Quakers FIRST ERROUR.

A Question to the Professors, &c. p. 33. Now the Scriptures do expressly distinguish between *CHRIST* and the *GARMENT* which he wore, between *HIM* that came, and the *BODY* in which he *CAME*; between the Substance which was veiled, and the *Vail* which veiled it, Lo I come, a Body hast thou prepared me; there is plainly *HE*, and the Body in which *HE* came; there was the outward *VESSEL*, and the inward *LIFE*. This we certainly know, and can never call the bodily Garment Christ, &c.

REMARK.

By which 'tis plain that they deny *HIM* that was born of the Virgin to be *CHRIST*; for though they seem to own something which appeared in the Body, as by the sequel of the matter you will perceive, yet 'tis plain, and self-evident, that they call *HIM* that was born of the Virgin, that suffered Death on the Cross, who was smote with the Palms of their Hands, spit upon, buffeted, and run through with a Spear, died, was buried, rose again the third day, &c. but a *Garment*, a *Vail*, a *Figure*, &c. For say the *Quakers*, There was plainly *HE*, and the Body in which *HE* came; there was plainly the outward Garment and the inward Life, &c. And this

this we declare to all Mankind we can never call this Body; this Garment that was thus subject to be smote, to be buffeted, to be perished, to be crucified, &c. **CHRIST**. But if that will satisfy you, we will call something that was in that Body, which was never born of a Woman, never was mortal, never smote, never crucified, nor by wicked hands slain, and hanged on a Tree; this if it will satisfy you, we will call **CHRIST**, being the same which we say is in us: This, and no other, do, or ever did we own to be **CHRIST** the Saviour of the World.

Now that this is a Fundamental Error, and tends to overthrow the Christian Faith, I shall prove by the Testimony of the glorious *Angels*, holy *Apostles*, yea **GOD** himself, recorded in Sacred Writ. And first read *Luke* 2. 11. For unto you is **BORN** this day, in the City of David, a Saviour, **CHRIST** the **LORD**. And *Acts* 5. 30, 31. The **GOD** of our Fathers raised up *Jesus*, whom ye **SLEW** and **HANGED** on a Tree: **HIM** hath **GOD** exalted with His right Hand to be a Prince and a **SAVIOUR**. Again, *Acts* 2. 36. Therefore let all the House of Israel know **ASSUREDLY**, that **GOD** hath made **THAT SAME JESUS**, whom ye have crucified, both **LORD** and **CHRIST**. Mark, the **SAME JESUS** which was thus despitefully used, that was thus crucified between two Thieves, that was put to this ignominious Death, viz. hanged on a Tree: The **VERT SAME JESUS** the Apostle tells you, and assures all the House of Israel, that **GOD** exalted to be a Prince and a Saviour, to be both **LORD** and **CHRIST**. Again, read *St. Mark* 9. 7. and *Matth* 17. 5. And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is MY beloved SON, hear ye **HIM**. Again, read *Acts* 1. 10, 11. And whilst they looked steadfastly toward Heaven, as HE went UP, behold two men stood by them in white Apparel, which also said, Ye men of Galilee, why stand ye gazing UP into Heaven? **THIS SAME JESUS** which is taken up FROM * you into Heaven, shall so come in **LIKE MANNER** as YE have seen him go into Heaven. And *Acts* 10. 39, 40, 41. the same is again verified of the **SAME JESUS**. And thereupon I do affirm and testify, and charge it upon them, in the presence of **GOD**, *Angels* and *Men*, that they disown and deny *Jesus Christ*, whom **GOD** hath ordained to be Salvation to the ends of the Earth, and a propitiatory Sacrifice for the Sins of the whole World, to be **CHRIST**: And that there is not another Name given whereby men shall be saved, than this **SAME JESUS**, who was so named of the Angel before he was born of the Virgin, *Matth* 1. 21. *Luke* 2. 21, 27. who was crucified, hanged on a Tree, rose the third day, and ascended visibly up to Heaven, and there sits at the right hand of **GOD**, making intercession

E

for

* Then not in them in the Quakers sense; no, no otherwise then by Faith, nor no otherwise to this day; for Christ said at His last Supper, ME ye have not always; its expedient that I go away, but when I am gone I will send the Comforter.

for us sinners, who believe and hope for Salvation through his Merits, Death, and bitter Passion, and the imputation of his Righteousness, who was foretold by the Prophets, and in due time was manifest. And this is **HE** that *Israel* by Faith drank of, that the *Apostles* testified of, whose hands handled, and eyes saw; and we by Faith do now behold, and by **HIS** Spirit, the Comforter, whom **HE** promised to send, are enabled to believe. And this I further testify, That from *Adam* to the days of the *Apostles*, there never was a Man saved but by Faith in this *Messiah*, or Son of **GOD**, nor since to this day, nor will be to the end of the World, but by this **SAME JESUS** who was thus born, who suffered death, who thus rose again and visibly ascended; for so say the Scriptures: *There is not another Name given under Heaven by which men shall be saved, but by the Name of JESUS*: even as St. Peter often, and very emphatically illustrates, saying, **This SAME JESUS**. And this Jesus the Quakers say they cannot call **CHRIST**; for though I grant this was **St. Penington's** great Error, yet as **C. III.** says, *he was a wise Man and a Scholar*; nay, let me add, A Man I believe that was more simply honest than hundreds of their Teachers; [And how far **GOD's** mercy may extend to him and other devout Heathens, I will not determine] yet Error is Error still, and the Fundamental Truths of the Gospel ought to be testified to by all true Christians, according to the holy Scriptures.

THE Quakers SECOND ERROR:

A Quest. &c. p. 20. To whom do the Names and Titles of JESUS and CHRIST chiefly and in the first place belong? Do they belong to the Body which was took by HIM; or to him [too him by the way] who took the Body?
*The Body hath its Names and Properties. Now the Query is, which was the appointed Saviour of the Father? which was the Anointed of the Father * chiefly and in the first place? whether the Body prepared, or He [i. e. the Light] for whom the Body was prepared? For that which He took upon Him was our Garment, even the Flesh and Blood of our Nature, which is of an EARTHLY PERISHING NATURE.*

* viz. The Light in them, or Christ that suffered on the Cross. This is the Question, observe his Answer.

REMARK.

First I answer, The Name **JESUS** and **CHRIST** chiefly and in the first place belongs to **HIM** that was born of the Virgin, that suffered death on the Cross, that was buried in the Sepulchre, that rose again and visibly ascended, as in my last Remark I have already proved, from the joint

joint Testimony of the glorious Angels, *Matth. 1. 2. Luke 2. 10, 11.* and holy Apostles, *Acts 2. 36.* and *5. 30, 31.* and *Acts 1. 10, 11.* *Luke 2. 21, 27.* and could by many other places. And next to their Affirmation, That *HIS Body* was like ours, of an earthly perishing Nature, I deny: For said St. Peter, *Acts 2. 29, 30, 31.* *Men and Brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this day: therefore being a Prophet, and knowing that GOD had sworn by an Oath to him, that of* *Acts 13. 35.* *the fruit of his Loyns according to the Flesh, he would raise up CHRIST to sit on his Throne; he seeing this before spake of the Resurrection of CHRIST, That his Soul was not left in Hell, neither his Flesh did see Corruption, Psal. 32. 11. and 110. 1.* By which 'tis plain, that *CHRIST* who was born of the Virgin, who suffered death, and was buried, was not of an earthly perishing Nature: and as plain, that by their calling *HIS Body* a Garment, a Vail, a Figure, &c. and saying it was like ours, of an earthly perishing nature, that they deny *CHRIST* and disown *HIM*; yea, further, that the very Name of *JESUS* and *CHRIST* do not properly belong to *HIM*, as is implied by the beginning of their Question, and confirmed by their Resolving their Question, in saying, *For that which he took upon him [meaning his Body] was our Garment, even the Flesh and Blood of our Nature, which is of AN EARTHLY PERISHING NATURE.* For you must note, these Questions were not proposed to be answered by others, but a compleat Book put forth by way of Question first, and by *J. Pennington* himself also answered, for the clearing up what they did, or did not own to be *CHRIST*; and the Tenor of it runs to own the Light, the Life, the Substance, something in the Body which was not capable of being seen otherwise than by the Eye of Faith, nor capable of weariness, of thirst, of hunger, of buffeting, of scourging, of being crucified, and hanged on a Tree; this in a confused mysterious sense they will own to be *CHRIST*; and this is no other than they dream is in them, and which they attribute to one another, as in the said Consequences of these their Errours I shall more evidently make appear. Nay, they say, *A Quest. &c. p. 22.* *Is not this [the Light in them] the same Christ that took upon him the Body of Flesh, and offered it without the Gates of Jerusalem, &c.* So that consequently to many Quakers, so many *CHRISTS*, as anon will more plainly appear.

THE Quakers THIRD ERROUR.

A Quest. &c. p. 27. Is not the Substance, the Life, the Anointing called CHRIST wherever it is found? [or in whomsoever it is found:] Dost not the Name [Christ] belong to the whole Body, and EVERY MEMBER in the Body, as well as to the HEAD. So that the Name is not given to the Vessel, but to the Nature, to the heavenly Treasure, to that which is of HIM in the Vessel.

The Quakers third Errour.

Contrary to the express Testimony of holy Writ. See *Matth. 1. Luke 2. and 1, 2, 3, 4, 5, 7, and 10th Chapter of the Acts, &c.*

REMARK.

Good Reader observe what they teach: First that they cannot call the bodily Garment *Christ*, meaning *HIM* that was born of the blessed Virgin. 2. That this bodily Garment thus born, &c. they say was of an *earthily perishing Nature*. 3. That the Light, the Life, the Anointing, this is called *CHRIST* wherever it is found. And to that the Name *Jesus* and *Christ* does belong, and that chiefly, too; let it be in *G. For, G. W. G. Smith, B. Sandiland, John Eyfoe, Tho. Rudyard, Ez. Woolp, Chz. Atkinson, W. Warwick*, or any other Quaker; for, say the Quakers, the Name *Jesus* and *Christ* does not so properly belong to the Body, as to the Light, the Substance, the heavenly Treasure, &c. See the second Errour. And upon that foot and bottom, the Quakers having in them the same Light, Life, Treasure, and heavenly Substance, even the same that took the Body of Flesh, and suffered at *Jerusalem*, the Name *Christ* does

as properly belong to every Quaker as to *CHRIST*: yea, their very words are, *Dost not the Name [Christ] belong to the whole Body, and to every Member in the Body, as well as to the HEAD.*

A Quest. &c. p. 27.

THE Quakers FOURTH ERROUR.

The Quakers Refuge fixed, &c. p. 38. by John Whitehead, viz. Nothing which was mortal was called Christ.

REMARK

REMARK.

This **John Whitehead** asserted to Mr. *Grantbam*, as he told me, and since **J. W.** acknowledged it in the Book and Place cited: But to do **J. W.** justice, I ought to give you his Explanation; for according to **S. W.**'s Doctrine, it ought to be so, though he himself walks by a clean contrary Rule. Well, let us hear **J. W.**'s Explanation in p. 39: *I distinguish between Christ, and the Body of Christ.* But how far this mends his matter, I leave wise Men to consider; for if he mean by this distinction to separate the Godhead from the Manhood, or Humanity of **CHRIST**, I answer thus; That though **CHRIST**, as he was **GOD**, he was from Eternity, and with the Father before the World began, and by whom the World was made; yet as **HE** was the promised Seed, ordained of **GOD** to be Salvation to the Ends of the Earth, and manifest in due time, **HE** was born of a Woman, became Man for our sakes, made like unto us in all things, sin excepted, as **St. Peter** says, and was mortal, and suffered death on the Cross, but raised by the mighty Power of **GOD** the third day, and saw no Corruption; but in the same Body **HE** rose He ascended, and now sits at the right hand of **GOD** in Majesty on high, as our Advocate; to whom, with the Father and Holy Ghost, be Praise and Glory for ever. Yet I take **J. Whitehead**'s distinction according to the coherence of the **Quakers** Doctrine, and the Analogy of their Faith, to run thus: As for **HE** that was born of the Virgin, who was smote with the Palms of their Hands, buffeted, spit upon, crowned with Thorns, run through with a Spear, hanged on a Tree, this was not the **CHRIST**, this was only a Vail, a Garment, was Mortal; and nothing, says **J. W.** that was Mortal was called *Christ*; not properly at least in the **Quakers** Opinion: for, says he, I distinguish between *Christ*, and the Body of *Christ*, which is the Church, and the Light in them the *Christ*; this I take to be his meaning. And that it may appear so, I will produce a Text out of their own Scriptures, I mean out of **Jos. Coals** Works, p. 332. in answer to **John Newman** about the Body of Christ, he thus expresses himself, viz. *If by the Body of Flesh that Christ had, he means his Church, which the Apostle speaks of, which was the Body of which Christ was Head, and they Members of, then I am one with him: for his having that Body after his Ascension, I never denied, nor intend to do:—And such a Body we own Christ had after his Ascension.*

Thus then it appears plainly, that they deny **HIM** to be *Christ* who was born of the Virgin *Mary*, who suffered death on the Cross, in that they say nothing which was Mortal was called *Christ*, and they say, the bodily Garment we can never call *Christ*: And when **J. W.** made his distinction

distinction between Christ and his Body, it doth appear by **J. Coals** Testimony, *that CHRIST, after he ascended, had no other Body but his Church*; consequently did not ascend in His Body, which was seen apparently, *Acts* 1. 9, 10, 11. So that the Light in the **Quakers** is the one only *Christ*, and the **Quakers** the Body of *Christ*: And no other *Christ*, nor Body of *Christ*, do .I. by their Doctrine find that they own, and there-upon do Charge them to deny *CHRIST* who was crucified, dead and buried, but is risen, and in the same Body ascended, and in the same Body sits at the right Hand of *GOD*, never more to die, *but ever liveth to make intercession for us.*

THE **Quakers** FIFTH ERROUR.

Saul's Errand to Damascus, &c. p. 14. *Christ is the Substance of all Figures, and his Flesh is a Figure.* G. F.

REMARK.

Reader, pray observe; First they distinguish between *Christ* and the Garment he wore, meaning his Body, (which suffered on the Cross) which bodily Garment they cannot call *Christ*. 2. They teach that the Names *Jesus* and *Christ*, do not so properly belong to *HIM* that was born of the Virgin, suffered, &c. as to something in the Body, the Light, &c. which they say is in themselves. 3. And that the Light in them is the same *Christ* which suffered at *Jerusalem*. 4. That the Body of *Christ* is like ours, of *AN EARTHLY PERISHING NATURE*. 5. That nothing which was Mortal was called *Christ*; and consequently not *HE* that was born of the Virgin *Mary*, who suffered on the Cross as an acceptable Sacrifice. 6. That *Christ* hath no other Body but His Church since his Ascension, proved out of their own Books, which they say are given forth by the Eternal Spirit. So that the *Light* in the **Quakers** is all the *Christ* they own; and they being (in their own esteem) Believers, and consequently the Church, *Christ* hath no other Body, so the **Quakers** are all and all. 7. That the Flesh of *Christ* is but a *Figure*. Thus have they, what in them lye, overturned the Fundamentals of Christianity: for *Christ* was so far from being a *Figure*, that all *Figures* and *Types* ended in Him, and *HE* the Substance of them all, as I shall shew by the Prophecies of the Holy Prophets in two Columns.

And whereas **G. III.** in his *A Just Enquiry*, &c. p. 2, 3. by his cunning Glosses, not only vindicates some notorious Errours, but also excuses the Consequences of them, as not being of a dangerous tendency; and therefore

fore rather than to trace him in his crooked Path, I shall choofe to make it appear that the Fruits, Effects, and Consequences of these and the like Errours are very dangerous, in hopes, that as it will tend to strengthen my Charge of their not owning CHRIST, &c. (if any thing be still wanting to prove it) so will it be a means to strengthen and confirm others in the Principles of the Christian Faith against the Prevalency of such Seducers as G. W. &c. are, as by their Fruits do now appear.

DANGEROUS CONSEQUENCES OF THESE ERROURS.

1. Saul's Errand, &c. p. 8. He that hath the same Spirit that raised up Jesus Christ is equal with GOD. F. 7. And if Christ be in you, must he not say I AM THE WAY, THE TRUTH, AND THE LIFE.—The Letter of the Scripture is Carnal, and the Letter is Death, and killeth: All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers, and their Teaching is from Conjurament which is not spoken from the mouth of the LORD.

2. Several Petitions answered, &c. p. 30. But if ever you own the Prophets, Christ and his Apostles, ye will own our Writings, which are given forth by the same Power and Spirit.

3. Truths Defence, &c. p. 101. The Letter which killeth is dangerous; and the Ministers of the Letter are the Ministers of Death; to you, it is dangerous to read or speak of it.

4. The Word of the Lord drawn, &c. p. 5. Your imagined GOD beyond the Stars, and your Carnal Christ, [to say] GOD and Man, in one Person, is a Lie.

5. David's Enemies Discovered, &c. p. 7. And these [i.e. Quakers] do not call the Letter the Rule, and the four Books, Matthew, Mark, Luke and John, the New Testament and Gospel, as thou and thy Generation do: For Paul said he was a Minister of the Gospel, and of the New Testament, and not of the Letter, which thou calls the Gospel and New Testament; thy Ministry is in the Letter which killeth, &c. by G. Whitehead and Ch. Atkinson.

6. A Brief Discovery, &c. p. 7, 8, 9, 10. The Priests of the World are Thieves, Robbers, Conjurers, Antichrists, Witches, Devils, Liars, a Viperous and Serpentine Generation, Blasphemers, scarlet coloured Beasts, Babylon's Merchants, selling beastly Ware for a large price, the Letter which is Dust and Death; whored Walls, greedy Dogs, really they are Blood-hounds, still hunting and gasping after their Prey, like the mouth of Hell, barking andraging like Sodomites. G. F. and others.

7. Truths Defence, &c. O thou filthy Beast, thy beastly Worship, no Prayers can we send to thee but for thy destruction, thou Man of Sin and Enemy of Christ,

thou Hypocrite: O thou impudent and brazen fac'd, thou art in the Sorcery and in the Witchcraft, and in the Adultery! O thou slanderous Beast! O thou natural brute Beast! O generation of Vipers! And here thou Serpent thou art damned openly. And here I charge thee to be a Witch, and to bewitch the People; a Reprobate, hated of GOD, a Child of the Devil, an Enemy of Righteousness, the Son of Perdition. O thou false-hearted dissembling Hypocrite! the Plagues of GOD are due to thee, and that is thy portion thou child of the Devil, thou blind Sor, thy Torment is begun, and so fare thee well. But thou art a Conjuror, and livest in Conjurat[i]on, thou Enemy of GOD and Man of Sin, for destruction thou art ordained to go therein; thy fear of it doth begin; and the Lake that burneth, and the Pit thou art for to be turned into eternally; but thou livest in Philosophy and Logick, which are of the Devil. G. For, R. Pubberton.

REMARK.

Reader, Here are some of the Consequences of their erroneous Principles, in denying the LORD that bought them; for after they had erred concerning the Faith, and made shipwreck of a good Conscience, and denied *Christ*, how soon did they condemn the Scriptures, profane his Ordinances, revile his Ministers; with design, no doubt, as by the sequel we may perceive, to exalt their own Horn. I could not well omit some few of their dreadful Names given to the Publick Ministry in general, as elsewhere I have observed: But before I sum them up, let me add a few more of their Consequences, and a little observe what good Names and Divine Attributes they gave to each other; for as none ever came near them for railing and reviling, stigmatizing and abusing their Opposers, as if Hell was broke loose; so never did any People exceed them in magnifying each other, exalting one another to the Sky: nay, had they studied many years, they could have scarce found out worse words for their Opposers, (and better, and finer, and dilicater words, high praises, and magnifying expressions for themselves) and even so they have done by the Scriptures, calling them *Dust, Death, Carnal, Husk, Serpents meat*, and the like contemptuous Names; whilst they have invented most excellent Names for their own Nonfensical Pamphlets and venomous Books, fit to corrupt a Nation, and destroy a Country; as *THE WORD OF THE LORD, A MESSAGE FROM THE MIGHTY GOD, THE WORD OF GOD, A LIVING TESTIMONY*, and a hundred other such like Titles they give to their confused Nonsense, to take the eyes and ears of the weak and unstable.

DANGEROUS CONSEQUENCES OF THEIR ERROURS.

8. The Quakers Challenge, p. 3. *The Quakers are in the Truth, and none but they.*

9. *Jos. Coal's Letter to G. Fox justified by W. Penn and others.* Dear G. Fox, who art the Father of many Nations, whose Life bath reach'd through us thy Children, even to the Isles as far off, to the begetting many again to a lively hope, for which Generations to come shall call thee Blessed, whose being and habitation is in the power of the Higbest, in which thou rulest and governs in Righteousness. AND THY KINGDOM IS ESTABLISHED IN PEACE, AND THE INCREASE THEREOF IS WITHOUT END; Judas and the Jews, &c. p. 44.

10. A Battledoor for Teachers and Professors. *All Languages are to me (says G. F.) no more than dust, who was before Languages were.* Introduct. Again, p. 214. *And next follows a few words to the whole matter by G. Fox, who is before Confusion or many Languages were.*

11. News coming out of the North, p. 15. *I am (saith G. Fox) the Door that ever was, the same Christ yesterday, to day, and for ever.* (And Title Page) *Written from the mouth of the LORD, from one who is naked, and stands naked before the LORD, cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of, but now is fulfilled.* And p. 14. *Your Original is Carnal, Hebrew, Greek, and Latin, and your Word is Carnal, THE LETTER, and your Baptism is Carnal, and your Sacrament is Carnal, and their Communion is Carnal: Their Original is but dust, which is THE LETTER, which is death; their Church is dust; so the Serpent feeds upon dust; and their Gospel is dust, Matthew, Mark, Luke and John, which is the* * Letter. Pag. 34, 35. *A voice and a word to all you Deceivers who deceive the People, and Blasphemers who utter forth your Blasphemies and Hypocrisies, that tell People of a Sacrament, and tell them it is the Ordinance of GOD: Blush, blush and tremble, you who live in the Witchery, and bewitch the People.* * I enlarge the more on this Subject out of this Book, by reason of the impudency of the Certificates handled by twelve Persons in G. W's. Charitable Essay, p. 8. O dreadful! to deny what they know to be true, is the most abominable thing that can be. And this I charge upon them as a pack of false Witnesses and perjured Persons, for their Solemn Protestation ought to be as binding as an Oath, and the breach of it as punishable.

12. Several Petitions answered, &c. p. 60. *My name is covered from the world, and the world knows not me nor my name.* G. F.

13. G. F's Great Mystery, &c. p. 77. *And as for any being moved of the Lord to take your [i.e. Priests] Hour-glass from you by the Eternal Power it is owned.*

14. A Musick Lecture, &c. p. 22. I do affirm that if John [the Apostle] had said he had been a sinner he had lied. See *New Rome unmasked*, p. 40. to 49. and you will see a whole Catalogue of Idolatrous Letters and other Abominations, which are too large to recite here; for I find I shall enlarge beyond what at first I intended.

15. *Jos. Coal's* Testimony of *Edw. Burrough*: viz. *That he was a Man endued with the ALMIGHTY POWER OF GOD, which lived and reigned in him, &c.*

16. *W. Penn's* Testimony for *Jos. Coal* in his Works. *O the soft and pleasant streams of LIFE IMMORTAL that have run through him to refresh the LORD's Heritage. And now he is truly ascended above every Trouble.*

16. THIS IS ONLY TO GO AMONGST FRIENDS, p. 19. *And O thou North of England! who art counted as desolate and barren, and*

* Pray who do you account this Branch, if not *G. Fox*, for he came out of the North, and as he said himself, was prophesied of. I say, who else did you assign these Titles to, i.e. the Branch, the Star, the Son of Righteousness, was it to *G. Fox*, or the Light in him? Pray distinguish in your next. You are excellent at the Art of distinguishing: for till then I can assign your Attributes to no other.

*reckoned the least of the Nations, yet out of thee did the BRANCH * spring, and the Star arise, which gives Light to all the Regions round about. In thee the Son of Righteousness appeared with wounding, and with healing. Out of thee, Kings, Priests, and Prophets did come forth, and laid their Swords on the neck of their Enemies. Put on your Armour, and gird on your Sword, and lay hold on the Spear, and march into the field, and prepare your selves to battel, for the Nations do despise our God, and say, where is the God of the Quakers? Arise, Arise, and sound forth the everlasting word of War and Judgment, in the ears of all the Nations. Sound an Allarum, make their ears to tingle: Our Enemies are whole*

Nations, a rebellious People, that will not come under OUR LAW. Stand upon your feet, and appear in your Terrour, as an Army with Banners; let the Nations know your power, and the strength of your hand; cut down on the right hand, and slay on the left, let not your eye pity, nor your hand spare; but wound the lofty, and tread down the honourable of the earth: give to the great Whore double, [and give to the little Whore treble, for she is worthy, whose Abominations have exceeded all that went before her;] dash her Children against the stones: and cursed be every one that riseth not up to the help of the LORD against the Mighty. Spare none, neither Ox nor Ass, old nor young; kill, cut off, destroy; bew Agag in pieces; make the Devils subject; cast out the unclean Spirits; shut up in Prison, bring out of Prison; cast in your Nets; launch into the Deep; di-

* Here was sat killing, wide the Fish; bind the Tares in Bundles, cast them cutting and destroying, not into the fire, &c.
to spare Ox or Ass. 'Tis well they meant no other than what was within them; as also all their Miracles are Mysteries, Fancies, Whimseys, all within; your Heaven, Hell and Devils, all within; their Swords and whole Train of Artillery within:

REMARK.

REMARK.

Reader, here is Matter enough to write a Volume upon, but having treated largely upon some of them in my last, I shall only touch briefly upon some of the Heads, and so leave them to the Consideration of the wide World. First, Their pretence that *such as have the same Spirit which raised up Jesus, are equal with GOD*, I must say 'tis horrible Blasphemy: yet it ought to be charged upon them, until they publickly condemn the Book, which hath little else in it but Blasphemy, and false Doctrine, and railing on the Publick Ministry. However it never was corrected by Errata, as is usual, and hath gone for a Gospel Truth above forty years, and as their Principle, if they believe as they write; and therefore I charge it upon them, until they condemn the said Book. And secondly their Impudence, in saying, that *if we will own the Writings of the Prophets and Apostles, we must necessarily own their Books*: this is of kin to the rest, i. e. Blasphemy. And thirdly, for them to say, *If Christ, the Light in them, say, I AM THE WAY, THE TRUTH, AND THE LIFE, why may He not speak?* I answer: If they can work the same Miracles He did, and produce as many Prophets that foretold of **G. Fox's** coming out of the North, as I shall, that foretold of Christ's coming, then I shall believe them. Fourthly, What horrible Blasphemy is it to say, *'Tis dangerous to read the Scriptures*; and to call them *Dust, Death, Carnal, Serpents-meat*; as likewise the Ordinances of Christ, and the Communion of Saints, which Christians ought to hold and believe as an Article of their Faith. And then fifthly, to call the Publick Ministers **Witches, Devils, Conjurers, &c.** is very pernicious. Such Books ought to be burnt, as **Jacob Baker**, a **Quaker**, once confest he would burn it. And sixthly, for them to hold that *they, and they ONLY, are in the Truth*, 'tis the perfect Pharisee. But for them to write that **G. Fox** was before Confusion, or the many Languages were, is monstrous: Such Blasphemies ought to be posted. As likewise **Ja. Wernell** to say that *he was before Arguments was*; and *was come to the end of all Arguments*, is notorious. And seventhly, so is it in **G. Fox** to say that *he stands covered, and neither he nor his name known in the world*. O what shall I say! was there ever such wickedness! And yet here is nothing so bad, nothing so wicked, nothing so false, so Idolatrous, so Blasphemous. But **G. W.** can save it, he can vindicate or excuse it; nay, more then so, he can procure twelve Witnesses to say, *We testify and declare on the behalf of the Quakers, that what Fr. Bugg says is false, malicious and wicked; for they never so believed, so said, nor so affirm'd, &c.* which being solemnly avouched, as in *The holy fear of Almighty God*, amounts to an Oath; and if what these twelve affirm be false, then they

are perjured Persons in the eye of the Law, and deserve to be Pillored. And thereupon I charge them with Perjury, with false-witness bearing, until they by publick retraction repent, and give Satisfaction. For as you will spare none, neither Ox nor Ass, old nor Young, no more will I; I will not spare, nor my eye shall not pity Friend or Foe, which comes up with false Evidence, yea so false, as if they should say black is white, and white is black. I must say, that as **T. G.** hath no need to depend on **S. W.** and that he must know, that **S. W.** hath as little love for him, as for some he hath wrote against, yet I am sorry to see his Name there. As for the others, many of them have their dependency on the **Chair**; and **S. W.** being therein, I marvel not at them, provided their Testimony had been true; but I am sure it is notorious false; nay, and that they themselves know it to be false, I will give the World a **SIGN**, which is this; If they know and be conscious to themselves that their Evidence is false, they will not come forth, according to my Proposition in this Book made, to meet me; but if they be not conscious to themselves of false Evidence, [how false soever it is] they will come forth to clear themselves, and be glad I give them the opportunity; and by this **SIGN** they shall be proved.

Come on you twelve Master-Builders, can you read these sixteen Instances, and not blush, (when you behold your Certificate) and particularly the first, third, fifth, and eleventh; as also the first, second, and third Errours: I say, can you read the Passages taken out of your own Books, wrote by your most eminent Preachers, and yet affirm you never said so, wrote so, believed so, nor taught so, and not blush? and be horribly ashamed? But I have given a *Sign* to prove you, and by it you shall be tried. Again; Can you read p. 77. of **G. F.'s Great Mystery**, where he justifies Felony, under a pretence of being moved by the Spirit of GOD, and not blush? What, is all your Zeal gone? or are you fearful of displeasing **S. W.** now he is got into the **Chair**? Can you look on the fifth Instance, and see how **S. W.** teaches that the Scripture is not the Rule, nor *Matthew, Mark, Luke, and John the New Testament*, but the *Letter* which killeth, &c. And can you behold his contrary Pretences in his late Writings, and not reprove him? can you hear him pretend that he was moved of GOD to write *Judgment Fixed*, &c. and that GOD laid a necessity upon him to write that Book; and that therein the *neither consults the Events, nor fears the Effects*; and yet proved to write notorious Lies? And can you thus let him pass, only with saying he was mistaken? when he gathered all his Lies upon the moving of the Spirit of GOD, even six Lies in number, and great part of his Matter bottomed thereupon. Can you hear and read his Excuses and Vindications of the Idolatrous Letters wrote to **G. Fox** by **Ios. Coal, John Audland,**
John

John Blackling, and Sol. Eccles, and can you be silent at these things? Read my Parallel between the **Papists** and **Quakers** in *New Rome, &c.* p. 40. to 49. Can you take notice of the Names he and others have given my self, and such as have opposed your Church Government, and the imposing the observation of your **Womens Meetings**, which some of you are no more in love with, then some of us which wrote against the mischief of your Impositions? I say, can you behold the Names he, &c. gave us, *viz.* **Old canker'd Apostates, vile Apostates, unruly Beasts, Runagades, Treacherous Apostates, Apostate Informers, betraying Judas's, Devils Incarnate, Wolves, Doggs, Enemies of all Righteousness, Children of the Devil, dark, Devil-driven, dunghill Gods, Heathens, Atheists, &c.** See *some of the Quakers Principles and Doctrines, &c.* p. 10, 11. for more of this stuff; nay, such personal defamations and detractions, which hath had such an Effect, not only of our Profession in Religious Matters, but upon our Persons and Employments, which in time may be further taken notice of; Can you behold all this, and a hundred things more which I might name, which hath occasioned a great part of your Troubles? And can you submit your Necks, your Interests, and all to such a **Wake-hate**, such a continual **contentious Scribler**, who in nine Months wrote three Books against me; and since I wrote my last, hath wrote three more against me and others. Are you not sensible what pretences he makes in his Books to *Charity, to Seriousness, to Sincerity*, and yet void of all? Have you not taken notice of his late little Book (about the great Divisions amongst the **Quakers** in **Pensilvania**) intituled, *The Christian Doctrine and Society of the Quakers, &c.* wherein he carries two faces in one Hood, hold with the Hare and run with the Hound, as the Proverb is; writes against writing; that's his main design: And if writing be a fault, who more guilty than **G. W.** for in that Book he peeps and creeps, he turns and winds this way and that way, hither and thither, but centers no where, but **JANUS** like, looks two ways; for he seems to own **Geo. Keith's** Doctrine, but dare not own his Testimony, nor him in it: he seems to blame the Doctrine of **Fitzwater, Young and Lloyd**; but dare not blame their Persons, nor give Testimony against their Doctrine, as theirs, they being of the **Forontan Party**, and one with him in the ground, and in those Fundamental Errours: For said **Fitzwater, The Plea, &c.** p. 4. *God that died in us, and laid down thy life in us, and took it up again.* And **Rob. Young** affirmed, that when Christ ascended he was separated from his Body. And **Tho. Lloyd**, who said, p. 5. *That Faith in Christ without us, as he died for our sins, and rose again, was not necessary to our salvation, &c.*

Now had **G. W.** been plain, and against these Errours, he ought to have

have reprov'd these Persons sharply, and joined with **G. Keith** against them in his charging them with such Damnable Heresies and Doctrines of Devils, as was no where tollerated in any Christian Society, but only amongst the Quakers: *The Plea, &c.* p. 11. I say, had he been sincere he would have been plain, as **G. Keith** is, and not to come out so smooth and demure, saying, *Why do you thus write? why do you thus amuse the World, and trouble the World with such bitter treatment; complaining bitterly of Rents, Schisms, and Divisions.* Come on, what can you say? why do you let him alone? why do you not unmask and discover this subtil **For**, and uncharitable **George**, and insincere **Whitehead**, out of his Hole and Den? where he lies lurking, writing, and scribbling, and neither studies Events, nor fears Effects, and make him be plain. And if **G. Keith**, &c. in your opinion, who preaches up and holds forth the Death and Sufferings and meritorious Passion of our Lord Jesus Christ, as necessarily to be believed, in order to our salvation, be right, why then does not **G. W.** stand by him and his Friends in this their sound Testimony? But if **G. W.** be one with **Fitzwater** and the **Foronians** Quakers, that there is no other Christ than in them, no other Crucifixion than within, no other Resurrection than within, no other Heaven nor Hell than within us, as quoted in *New Rome unmasked, &c.* p. 89. Why does he not joyn with **Fitzwater**, **Lloyd**, &c. against **Geo. Keith**, &c. let him be plain in his next; let him not thus halt between two Opinions: If **Geo. Keith**, &c. be right, let **Geo. For** his Books be burnt, and your Epistles burnt, wherein they do not teach that the Sufferings of Christ, and his meritorious Death and Passion, and the Imputation of his Righteousness, are necessary Articles of the Christian Faith, in order to Salvation: No, a thousand of your Epistles, read in your Meetings, will afford no such Doctrine, nor no Confession of Sins, nor no asking Pardon for his sake: And why do you suffer him to complain of bitter Treatments, *Rents, Schisms, and Divisions*: whoever treated their Opposers with such bitter Language as the Quakers have done? whoever made greater Rents and Divisions in Church and States, in Towns and Families, than the Quakers have done? And why do you let him thus complain of

* Though 'twas not for printing sake, but because such printing exposed their Antichristian Principles and great Divisions beyond the Seas.

printing and troubling and amusing the World with printing, when you know no People print more, nor take the like care to disperse their Pamphlets when printed; witness your Orders for sending two of each sort to the Monthly and Quarterly Meetings in the Country; their sending them out by Pack-horses to Markets and Fairs, as was the practice of **Jos. and Ben. Townsend** (to my knowledge) who send their Epistles so be read

read in all Meetings in *England, Scotland, Ireland, Holland, Mariland, Barbadoes*, nay, I understand by your last yearly Epistle, that you have got footing in *Germany*: why then do you suffer him to act thus preposterously, to chide others for his own fault? to deal thus deceitfully in almost all things you can mention? Are you not ashamed of these things? what have you not a spark of that honesty you pretend to? if you have, blow it up, and let it become a flame to burn up this heap of Hypocritical Rubbish, that at last we may rightly understand what a *Quaker* is?

THE SECOND CHARGE.

II. *THE Quakers DENT THE SCRIPTURES, 1. BY SPEAKING CONTEMPTUOUSLY OF THEM: AND 2. BY OVER-VALUING THEIR OWN BOOKS.*

REMARK.

Reader, this Branch of the Charge is more than sufficiently proved already: but by reason of some little Argument which passed between me and *Sam. Cater* and *John Cade*, two of their Preachers, at the Meeting, when I exhibited the said Charge, *Nov. 20. 1692.* touching the Scriptures, and that thereby their shuffling, equivocating, and evading may be the more manifest; and particularly *S. W's* twelve Men which he hath got to testify on the behalf of the *Quakers*, that *they never said, never believed, nor never affirmed the Scriptures to be Dust, Death, Serpents-meat*: I say, for this reason (for as I said, I shall spare none) I may recite an astonishing Confutation of these Infallible Doctors, &c.

Fr. Bugg. Come, *Sam. Carter*, will you accept of this Charge, and appoint a time, ten, twenty days, or a month hence, you and I singly, or if you will, take four, six, or ten of your side, I will take the like number: Let me know your Answer, and I will be gone; I do not come to disturb you, but to charge you with your Errours, &c.

Sam. Cater. There is no end of Disputing with thee, neither shall I undertake it.

F. Bugg. Why not? If I fail of proof to make good my Charge, you will have the Victory, and it will tend to the honour of your Cause: And you may be glad of the opportunity to manifest *F. Bugg*, since you say he charges you falsely.

S. Cater. Thou maist be gone: we have other business to do than to Answer thee.

F. B. Well, if you will not accept of the Charge, nor set a time when to argue the Point, I shall proceed to read the second part of my Charge, which is your denial of the Scripture, by calling it **Death, Dust, and Serpents-meat, &c.**

Observation.

So then I read out of **S. Fox** his Book, (what followeth) the Astonishing Confutation abovesaid. *News coming up out of the North, &c. p. 14.* So **Dust** is the Serpents meat; their Original is but **Dust**, which is but the Letter, which is **Death**; their Church is **Dust**, and their Gospel is **Dust**, Matthew, Mark, Luke and John, which is the Letter.

S. Cater. I deny that we call the Scriptures Dust or Serpents-meat.

F. B. But, **S. Cater**, wilt thou deny it if you see it in one of your Friends Books?

S. Cater. Yea, wherever I see it, I will deny it.

F. B. *Richard Tilson* go and fetch my Box: which he did: I read it as in the recited Charge, and **Sam. Cater** took the Book and read it.

S. Cater. Thou saidst we call'd the Scriptures Dust and Death; but there is not the word *Scripture* in the whole Passage.

F. B. People, I appeal to you, whether *Matthew, Mark, Luke, and John* be not Scripture. With that, perceiving **S. Cater's** Evasion, the People gave a great shout, and said, *Yes, Yes.*

S. Cater. *Matthew Muck*—

F. B. Hold **Sam.** what *Matthew muck*, what Muck is that? what, shall we have a new Gospel?

John Cade a *Norwich* Preacher, said; Friends, take notice, that as the Bible grows old, it will moulder and crumble away, and become Dust.

F. B. People, observe; They would not have you think that new Bibles are Dust, but when they grow old they moulder away, &c. and therefore my Advice to you is to get new Bibles.

W. Read. *Francis*, we deny thy words: we have given it in to the King and Parliament, that we believe the Scriptures was given forth by Divine Inspiration, and they have accepted of it.

F. Bugg. The more shame for you to be so deceitful, to give in a Testimony so contrary to your Belief: For if so, why do you not Retract and Condemn your Books, which are as opposite to what you now say, as Light is to Darknes.

And some few Passages more we had: But if they believe as they write, that the Gospel, *Matthew, Mark, Luke and John* be **Dust**, I wonder with what face they could appear before the Parliament, until they had first retracted,

retracted, and by some publick Act have condemned their Books, which throw such Contempt upon the Holy Scripture. For a further proof of this Charge, see the sixteen Instances.

Object. But possibly some may object, and say, It's true, you have more then sufficiently proved your first Charge; and in the proof thereof there is enough said of their speaking contemptuously of the Holy Scriptures, by calling them *Dust*, *Death*, *Serpents-meat*, *Carnal Letter*, *killing Letter*, *Dangerous to read*, &c. yea, and their contemptuous Speeches of the *Sacraments*, *Church*, *Ministry*, &c. yet the second Branch of your second Charge seems unproved, where you bring it as an Argument against them of their not owning the Scriptures, and that they over-value their own Writings. Now if you have any thing material to offer, pray do.

Answer. I am very willing (as I always was) to leave things as clear as I can, and place my Argument upon Matter of Fact out of their own printed Books: And having already signified that *ERROURS* and *CONSEQUENCES* are out of their Books, and their rejecting the Scriptures and reading the Scriptures in their Religious Meetings, (if I may so call them) being a Consequent of the second Errour, I shall so call them, viz. both the Titles of their Epistles, and the Conclusion, enough to signalize their way and manner, and *THE DANGEROUS CONSEQUENCES OF THE Quakers ERROURS*.

First, *THIS IS ONLY TO GO AMONGST FRIENDS*, &c. Directed *To the Camp of the Lord in England*, meaning the *Quakers*. Subscribed *Edw. Burrough* and *Fra. Bowgill*.

Second, *To the Flock of Christ every where, to be read in their Assemblies*; by *G. For.* Printed for *Ben. Clark*, 1681.

Third, *To the Children of Light*, &c. Directed thus, *I desire this Epistle may be read in the fear of the Lord in your several Meetings*. By *William Penn*.

Fourth, *A Salutation of Love from the Spirit of Life, unto all Friends of Truth*, &c.—*Let this be read amongst Friends who are Exiled, or sentenced for Exilement, when they are met together in the fear of the Lord*. *Josiah Coal*. Printed 1665.

Fifth, *An Epistle to Friends in Holland*——*Let this be sent amongst the Friends in Holland*. *Jos. Coal*. Printed 1667.

Sixth, *To the Flock of GOD, gathered out of the World, in the Province of Mariland*——*Let the Copies of this [Epistle] be sent amongst Friends every where in the Province of Mariland, to be read amongst them in all their Assemblies, in the fear of the Lord*. *Jos. Coal*.

Seventh, *Several Papers given forth for the spreading of Truth*, &c. — *I charge you in the presence of the Lord God to send this amongst all Friends and Brethren EVERY WHERE, to be read in all Meetings: To you all this is THE WORD OF GOD*. *G. For.* G RE-

REMARK.

Thus, Reader, I have given a few Instances of their way and manner of sending their Epistles to be read in their Meetings, both in *England, Holland, and Mariland*, and were it needful, I could give you a hundred more; which shews that they give their own Writings the preference, as well as that they lay aside the use of the Scriptures in their Meetings; and no marvel if the Scriptures be *Death, Dust, Carnal, Serpents meat*, and if it be Conjuraton to preach out of them, and if the Ministers of the Scriptures be Ministers of Death, and if it be dangerous to read them; as were they (as by the *Quakers* esteemed) *Dust, Death, Serpents-meat*, it were surely dangerous to read them; for who would feed upon *Dust, and Death, and Serpents-meat*; this could no way nourish nor strengthen, but corrupt, poison, and putrifie the Minds of such as are most exercised in reading them; and that so it is, in their Judgment: For if it were wholesome to read them, and that they believed *them to be given forth by Divine Inspiration*, as they to the Parliament have pretended, to serve a Turn, why do they not read the Scriptures, or sometimes a Chapter, or sometimes one of the Apostles Epistles in their Meetings? as that they do not, nor never did; nay, I challenge all the *Quakers* in *England*, whether ever their Ministers recommended so much as one Chapter to be read in any of their Meetings for Worship these forty years, much less charged them in the presence of the LORD GOD to read such a Chapter, or such an Epistle, as wrote either by the *Prophets* or *Apostles*: And if they cannot, let it be a *Sign* for ever that they deny the Scriptures, first by contempt thrown on them, and next by their practice of laying them aside, and reading their own Epistles; and let it rest upon Record, as a witness against their deep Hypocrisies, and let it be a Testimony against the false Pretences and Perjury of the twelve false Witnesses. Nay, and not only in their own Meetings, but let me give you one of *G.* for his Epistles sent to the Publick Churches to be read, and received as a New Liturgy, (only they rejected it, and kept to the Bible) It is thus Intituled,

TO ALL THE PEOPLE WHO MEET IN
 S T E E P L E - H O U S E S
 IN ENGLAND, AND ELSEWHERE.

Page 2. So all you that have the Letter in England, and calls a Steeple-House a Church, and do not Worship God in Spirit, therefore to you all this is sent

sent a Message from the Lord Jesus Christ, in England and elsewhere, into all the Steeple-houses, or elsewhere to be read: And God is the same, he is a Spirit, and his Spirit is drawing from all Steeple-houses now, where it is ruling: And they [the Clergy] tell People of a mediate Call, so they are in their Witchcraft and Whoredom; Christ is not in the Letter, nor the Life is not in the Letter. This mediate (stiff) hath reigned long in the Cage of unclean Birds. Now in this our Age, we [Quakers] who have the Spirit which gave forth the Scriptures, which the Apostles was in; and this is to go abroad in all Steeple-houses in the Nation, and their High places, and through the World, that they may come to God from them.

REMARK.

Now had the Christian People of England been as tame as the Quakers, they had an opportunity put into their hands, to have had a new Liturgy, a new Religion, a new Gospel, yea, and a new sort of Ministers too, such as they are; yea, all new; new Meeting-houses, as fine as some Churches: For if this Epistle, which was sent to be read IN ALL STEEPLE-HOUSES, and elsewhere, yea, TO GO THROUGH THE WORLD, had taken place, we should have had all things turned upside down: A new Christ too, and a new Scripture too; not one made of Dust, Death, Serpents-meat, but one given forth by infallible G. For, who as he said himself, (News coming up out of the North, &c. p. 1.) was Written from the Mouth of the Lord, from one who is naked, and stands naked before the Lord, clothed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of, but now it is fulfilled. And p. 20. Clap your hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges, and Justices, Lawyers and Constables; all this Tree must be cut down, and Jesus Christ will rule alone. I say, had this super-excellent Epistle of G. For taken place, and been read and received, and the Letter, [viz. the Scripture] thrown aside, we should not only have had a new Religion, a new Liturgy, a new Scripture, and new Ordinances, as they call their Womens Meetings, but new Rulers, or rather no Rulers, but the Light in G. For, no not so much as an outward Judge, and outward Justice, an outward Lawyer, or an outward Constable; all things should have been new: And why not? if G. For was such a King as the poor Quakers deemed he was. Witness a Letter from Barbadoes to him by one of their ablest Ministers, namely Josiah Coal, and which they justified; see Judas and the Jews, p. 44, 45, 46. viz. Dear G. For, who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles afar off, to the begetting many again to a lively Hope, for which genera-

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tions to come shall call thee blessed, whose being and habitation is in the power of the highest, in which thou rulest and governeest in righteousness, and **THY KINGDOM IS ESTABLISHED IN PEACE, AND THE INCREASE THEREOF IS WITHOUT END.**

Thus, Reader, have I answered the Objection, and proved my Charge more then sufficiently; but in regard they have such false Witnesses at their beck to justify **G. III.** and to back his Work with the most notorious Lies that men can be guilty of, I am forced to dwell longer upon the proof then otherwise I need to do: And now I proceed to the last part of my Charge, *viz.*

THE THIRD CHARGE.

THAT THEIR TEACHERS ARE DECEIVERS OF THE PEOPLE, FAVOURERS OF BLASPHEMY, EXCUSERS OF IDOLATRY, AND OF A DIFFERENT FAITH FROM THE APOSTLES, PRIMITIVE CHRISTIANS, BLESSED MARTYRS; AND THAT THEIR DOCTRINE AND PRACTICE TEND TO OVERTHROW THE CHRISTIAN FAITH.

REMARK.

Reader, Not doubting but that in the proof of the former two Branches of my Charge, I have proved this also, yet if any thing be wanting, possibly before I conclude I may supply the vacancy: However, remembering that in *E. B's. Works*, p. 223. there is a Book, intituled, *A just and lawful Trial of the Teachers and Ministers, &c.* I shall turn the Title of *E. B's.* Book upon the **Quakers**, and say, *A just and lawful Trial of the Teachers of the World (I mean of the Quakers) whereby they are examined, and out of their own mouth, and by their own practice CONDEMNED; and being brought to the Bar (to use E. B's. words) of Justice, these things are truly charged against them, and proved upon them, and by the Testimony of the Scriptures they are found guilty, &c.*

THE PROLOGUE.

Having thus inverted the Title of his Book, I shall endeavour to prove, that first, the **Quakers** to be of the World; and secondly, their Teachers to be the Ministers, the false Teachers who of old were prophesied of, who should bring in *damnable Heresies*, denying the Lord *that bought them*, yea, deceivers of the People, false Apostles, and deceitful Workers, who by their subtil twisting and twining, intermixing gross Errours with some
more

more general Truths, transform themselves into the likeness of the Ministers of *Christ*: But as *Christ* said, *Ye shall know them by their Fruits*; and to me they were first discovered by their fruits, as by my Book *De Cbr. Libertate*, &c. and that intituled, *The painted Harlot stript and whipt*, &c. does appear: And secondly by their false Doctrine and pernicious Principles, as by my Book, *New Rome unmasked*, &c. also appears: For in my young years I was carried away by their dissimulation, and being long trained up and educated in their way, and they often, as a Decoy, exhorted us to obey the *Light and Spirit of GOD in our own hearts*, and to observe the dictates of our Consciences; to abstain from evil, and pursue what was good, and to follow the leadings and guidance of the *Light within*, which was sufficient to lead to Salvation, &c. And this being a general Truth, and a Duty upon all Christians, and no less than the Publick Ministry does, yea, and ought to exhort too: But still, when all this is done, and I am as obedient to the *Light* as I can, yet 'tis but my duty, I must not, as they have taught, place Salvation there; I say, as by the Publick Ministry I am instructed to obey the Dictates of my Conscience, to abstain from Evil, and follow that which is Good, according to the Rule of *GODS Word* revealed in the Scripture; yet as they teach, and I believe, I ought not to lean upon my own Obedience for Salvation, and as the *Quakers* do, account it sufficient: But with that worthy Martyr, Dr. Robert Barns, say, *Acts and Mon.* p. 610. I believe in the holy and blessed Trinity, that created and made all the World: I believe that without Man's Will or Power *Christ Jesus* was conceived by the Holy Ghost, and took Flesh of the blessed Virgin Mary, that HE suffered thirst, hunger and cold, [which as he was God he could not do; mark that old Friends] and other Passions of our Bodies, sin excepted, according to the saying of St. Peter: And I believe that this his Death and Passion was the sufficient Ransom for [my sins, and] the sins of the whole World; and I believe that through his death he overcame sin, death, and hell, and that there is no other Satisfaction unto the Father, but his Death and Passion only; and that no Works of Man did deserve any thing of GOD, but only *Christ's Passion* touching our Justification: For I know [said this humble Martyr] that the best Works that ever I did is impure and imperfect.

And according to the Faith of this worthy Martyr the Publick Ministers teach, and I believe; not but that Dr. Barns was a good Man, walked circumspectly, had great regard to the Dictates of his Conscience, and the Guidance of the *Light*, abtained from that which was evil, and followed that which was good, and every way, as became a good Man, as compleatly as the most perfect *Quaker* in England, notwithstanding their high boasting; yet you see he did not lean upon his own Deservings, but upon the Death and Passion of *Jesus Christ*, even the Merits of HIS Death, who suffered thirst, hunger, and cold; who was born of the Virgin,

Virgin, and made like unto us, sin excepted, &c. nor did he pretend to a sinless Perfection, as the **Quakers** vainly boast of, but humbly acknowledged that the best Works that ever he did was impure and imperfect; and this made him rely and lean wholly upon the Merits of another, even the Sacrifice of that Immaculate Lamb, *Christ Jesus*, his Death and bitter Passion, which the **Quakers** never preach up as necessary to believe. Search all their Epistles read in their Meetings, hear all their Sermons, if ever you hear such a Passage as came from this humble Martyr, I will be your Bond slave.

And thus have I given an additional Proof that the **Quakers** are of a different Faith from the *Martyrs*, and all true

* I do except *G. Keith* and his Friends, as in *New Rome unmasked*, p. 69, 70, 71.

Christian Churches*; and when I came to understand these their Fundamental Errours, which was after I had wrote three or four Books against them, in reproof of their Hypocrisie, about outward Ceremonies, Church Government, their pretending to preach, write, suffer, and do all things freely; when alas, it was all but a cheat! they took Money, Gifts, and Reward for all; nay sometimes, as in the Instance of *Sam. Cater*, 10 l. where they suffered not 10 d. See *New Rome*, p. 54. to 68. I say, after I had thus been brushing at the outside or skirts of Religion for some years, it pleased GOD in mercy to open my understanding, and to shew me by the Rule of Holy Writ, and through the Assistance of His Holy Spirit, the **Quakers** great and Fundamental Errours, and then I could not be silent, (but that too, for the sake of many amongst them, who have a Zeal, I bear them record, though not according to knowledge) but was constrained to unmask their blind Guides, who have caused them to err: And if in my Zeal against their pernicious ways I seem to exceed, they of all People may bear with me. And now to the Trial, now to the Examination, Who are the true Ministers and the false? who are the Worlds Teachers? [Alluding to the **Quakers** distinction, whose Maxim is, to call all but themselves of the World, or the Worlds People, or the Worlds Teachers, &c.] and who are the Ministers of *Christ*? And though I dare not pretend to know *God's People*, so as to give an infallible Character of another Mans state, as the **Quakers*** do, yet

* *G. Fox's Great Mystery*, I hope to make a truer Description than they have done: But for this I must have a Rule, and that Rule must be the Holy Scriptures, and by the evident Testimony of that let my Work stand or fall.

A DISCOVERY OF THE WORLDS TEACHERS.

1. The **Quakers**, who teach that the Names *JESUS* and *CHRIST*,
do

do not properly belong to the Body that suffered upon the Cross at *Jerusalem*, nor preach'd it up as a necessary Article of Faith, to believe that Salvation is obtained through the Merits of his Death and Passion. They are of the World, they are the Deceivers and Antichrists.

2. The **Quakers**, who teach that the Name *Jesus* and *Christ* belong to the whole Body, and to every Member in the Body, as well and as amply as to *Christ* the *HEAD*, are of the World, and Deceivers.

3. The **Quakers**, who teach that the Body of *Christ* was of an earthly perishing Nature like ours, are of the World, and Deceivers.

4. The **Quakers**, who adore Mortal Men, and give those Divine Attributes to *Geo. Fox*, due only to *CHRIST*, are of the World, and Deceivers.

5. The **Quakers**, who teach that he that hath the same Spirit which raised up *Jesus Christ*, is equal with *GOD*; and which Spirit they pretend to have, and by it give forth their Epistles, &c. and therefore of the World, great Deceivers, and horrible Blasphemers.

6. The **Quakers**, who teach that *Josiah Coal*, being dead, is *ASCENDED*, and that *IN Edw. Burroughs*, whilst living, was *THE ALMIGHTY POWER OF GOD*, and that *the FULNESS dwelt in him of Grace and Virtue*, are of the World, and gross Idolaters.

7. The **Quakers**, who teach that *Geo. Fox's* coming out of the North naked, not known, prophesied of, writ from the Mouth of the *LORD*, &c. are Deceivers, Impostors, and of the World.

8. The **Quakers**, who teach that the Gospel is *dust*, *Matthew*, *Mark*, *Luke* and *John*, which is the *Letter* (say they;) and that such are Ministers of the *Letter* are Ministers of Death, which is *Serpent's meat*; that say the *Sacraments* are *dust*, &c. are of the World, and great Deceivers.

9. The **Quakers**, who teach that it is as justifiable to burn the Bible, as the Books wrote by *Geo. Fox*, *Geo. Whitehead*, and others of their way, are Decivers and impudent Impostors.

10. The **Quakers**, that teach that the Scriptures are uncertain, and that what the true Prophets say is false, and what the false Prophets said is true; what good men spake therein is ill applied, and what wise men spake therein is ill expressed; and that whether *Moses* or *Vermes* was the first Penman of the Scripture, is uncertain; they are false Apostles, deceitful Workers, and their Doctrine tends to overthrow the Christian Faith.

11. The **Quakers**, who teach in one Book, that the four Books, *Matthew*, *Mark*, *Luke* and *John*, are not the *New Testament*, not the Rule for Christians to walk by; and teach in another Book lately, that the Scriptures

are

are the New Testament, Holy Scriptures, &c. are Deceivers, carrying two Faces in one hood, looking two ways, *JANUS* like; these are Ambodexters, and of the World.

12. The **Quakers**, who teach that preaching out of the Scriptures is Conjuraton, are of the World, and Blasphemers.

13. The **Quakers**, who teach that they have a Spirit beyond all the Fore-fathers, and thereby know not only who are Saints, who are Devils, and who are Apostates; but also that none need to give them discerning or judgment in any Case; or on any Occasion, but that at *ALL TIMES* they are furnished both with Discerning and Judgment, are of the World, Deceivers, Deluders, and Impostors, &c.

14. The **Quakers**, who teach that their own Books, Epistles, or Writings, are *THE WORD OF GOD*, are of the World, and Deceivers.

15. The **Quakers**, who require and charge their own People, and that in the Name of the *LORD*, to read their own Writings, Epistles, or Books in their Meetings for Worship, and never so much as request their hearers to read any Portion of Scriptures in the said Meetings, are Deceivers, Supplanters, and Deluders.

These Doctrines I charge upon the **Quakers**, as deduceable from their printed Books and Epistles, and from which Errours they can never purge themselves, but by unfeigned Repentance, and a publick Retraction and Condemnation of the same. And 'tis to be feared their Pride is so great, and that they are so fixed upon their Principle of Infallibility and Perfection, that they cannot, but will rather strive to cover and gloss over things. However, I presume I have given a fair Description of the Worlds Teachers: and now let me tell you who are the true Ministers.

16. Those are true Ministers of Jesus Christ who preach Repentance and Remission of sins in the Name of Jesus Christ of *Nazareth*, and Obedience to the Commands of *GOD*, according to the Rules of the Gospel, recorded for our Learning in Holy Writ.

But *E. B.* says, p. 233.—*I do believe there was never such a Generation of Teachers as these [i.e. Priests] are; that ever took such wicked courses; to their shame (says E. B.) do I rehearse it.*

Ans. This is very uncharitable, as well as false in Fact: and it looks the worse, in that 'tis rehearsed by such a Generation of Teachers as are amongst the **Quakers**, who exceed all that ever went before them, professing Christianity, the Papiists *ONLY* excepted, both in Idolatry, Blasphemy, and Superstition, yea, and other gross Enormities, of which I could give a large List: a few for Example sake I shall mention, as in the *Cage*, where I have laid Superstition and Immorality together, heaps upon

upon heaps, plain enough for your view; if not, I can yet lay these and many more plainer, though I delight not in it, were it not to humble you, and to let you see, notwithstanding your proud boasting of Perfection, and that you, and you ONLY are GOD's People, and all besides you of the World, Heathens, &c. that there is cause enough for you to make Confession of your Sins, and ask Pardon too. I very well know how Retrograde you run, and how cross and thwart, not only to the practice of the Saints in all Ages, but even in this Age, with respect to the Christian Doctrine; and how you have in little minute matters, affected an odd kind of singularity, whereby you have separated your selves in Religious Matters, as well as in Habit, Manners, &c. As first, for any kindness, you will not say, *I thank you*, but which is tantamount, *I accept of thy love*. You will not put the Hat off, but nod, bow, or conjure, &c. crying out against fine Clothes, dainty Dishes, lofty Horses, Coaches, &c. until you could get them; yea the *Wife* (said you) was to such as so did: But now who exceed you in fine Clothes, except a little Lace or Ribbons, which for crofness sake you forbear; dainty Dishes, lofty Horses, goodly Houses, brave Coaches, fine Perriwigs, and what not? nay, even both Ministers and People: witness London, Bristol, Stoaik, Exeth, Northampton, and many other places. You pretend you cannot for Conscience sake pay to the Trained Solers, and yet can pay ten times the value towards the carrying on a vigorous War against France. But for the LORDS PRAYER, the APOSTLES CREED, or TEN COMMANDMENTS, not one of them in all your Books; no, they are too low and mean for your proud Lucefering Minds to teach. Nay further, as a Fruit of your Doctrine, that the Name *JESUS* and *CHRIST* do as properly belong to your Believers, as to *HIM* that suffered at Jerusalem, you do give the Name of *Emmanuel* and *Allalujab* to your Children: As to *Emmanuel*, it was by the Prophet foretold to belong to *CHRIST*; *Isai. 7. 14. Behold, a Virgin shall conceive and bear a Son, and shall call his Name EMMANUEL; which, being interpreted, is GOD with us*, saith St. Matthew, Cap. 1. vers. 23. And thus do you manifest your Doctrine by your Fruit: as likewise *Allalujab*, an Attribute of Praise, due only to *GOD*, as Rev. 19. four or five times mentioned, as well as in divers other places; yet these Names your chief Leaders have given to their Children: But *GOD* hath and will stain your Pride more and more, and make you at length see cause sufficient to confess your sins to *GOD*, and ask Pardon for the same, and that for *Jesus Christ* his sake, who died for our sins, and rose again for our justification, as the Evangelist says *1 Job 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, who was the Propitiatory Sacrifice for our sins, and not for ours only, but for the sins of the whole World; who now sits at the right hand of God as an Advocate and Intercessour, in the same Body in which he ascended in the sight of the Galileans; read *1 John 2. 1, 2. Acts 1. 9, 10, 11. Luke 24. 51. Mark 16. 19. at the right hand of GOD in Majesty on high.*

Babylon is fallen, is fallen, and is become
the hold of every foul Spirit, and a Cage of
For her SINS have reached unto Heaven,
Iniquities.

Reward her, even as she hath rewarded you
according to her works: in the Cup which
Rejoice over her thou Heaven, and
for GOD hath avenged you on her

the habitation of Devils, and
every unclean and hateful Bird.
and GOD hath remembered her

and double unto her double, ac-
she hath filled, fill to her double.
ye holy Apostles and Prophets,
Rev. 18. 2, 5, 6, 20.



George Fox

John Partwood

John Audland

Rob. S. —
Geo. M. —
Joc. Twilling

Samuel Cater
Thomas Leacock
Samuel Fisher
John F. G. —
John F. G. —

Stephen Eccles
Solomon Eccles

Thomas En —
Thomas En —

Rich. Hubberton
Rich. Hubberton

William Gibson
William Gibson

John Calbreth
John Calbreth

Francis Atkinson
Francis Atkinson

Thomas Gibson
Thomas Gibson

Thomas Gibson
Thomas Gibson

Sam. Newton
Sam. Newton

Daniel Gibson
Daniel Gibson

HERE

HERE lye the Men, behold and view them well,
You know their Names, and where they use to dwell;
You know their Parts, you know their Fruits also;
If these be Saints, LORD whether shall we go?

2.
If not? why should you not Confession make;
And Pardon beg for Jesu Christ his sake?
Are you too proud? or do you still disdain?
Or do you say, such things with us are vain?

3.
Behold, I say, and mark the Prophet well,
They did Confess, the Scripture doth us tell,
Their Sins to GOD, and beg'd his pardon too:
If you were humble, you would do so too.

4.
And now observe, all you that do pass by,
And notice take, how coupled they do lye:
For as they live, and no Confession make,
Even so they die, which makes my heart to ake;

5.
Yea and lament, when that I lay to heart
The sad estate of such as do depart,
Depending on their own Righteousness,
Their own Deserts, and outside Holiness.

6.
I say, behold, how grovelling they do lye,
And cross, yea cross, all cross to all, and why?
No Man can tell, nor they a Reason give,
Why they so cross should be to all that live.

7.
Pretences great they to Religion make,
Though cross to all, some think for crossness sake.
In practice cross, yea in their Fruits also;
In Manners cross, in Faith and Doctrine too.

8.

*Croß to the Saints, croß to the Prophets too :
Tea, croß to all, till they themselves undo :
For who so croß as they, who when convict
Will still persist, their Errours not retract.*

9.

*Remember then that Babels Walls are Shaken,
And her own Birds in her own Net are taken :
As in the Cage, you may perceive right well,
Such hateful Birds as have no parallel.*

10.

*Who though they boast of a sinless Perfection,
As without sin, so no need of Confession :
Yet in each Pair, you certainly may find
A Bird unclean in Body and in Mind.*

And now let me proceed to strengthen what I have said in the Discovery of your Errours, who are called **Quakers** ; and not only so, but by many Scripture Proofs demonstrate and set forth to you the Excellency of the *Christian Faith*, which may be a means (if you will peruse what I have wrote for your Instruction) to shew you your great mistake, and that in Fundamentals too ; and to inform your Judgments, and to clear up your Understandings in the Principles of the Christian Religion. And as I have taken great pains herein, and thought no labour too much ; so I do assure you, nothing would more comfort me, than to see you humble, and to come to a sight of your Errours, and to use the means appointed of **G O D** for your Relief : And therefore follow the Example of the blessed *Martyrs*, who were in great Errours, and thought themselves not too good, nor too high, nor too holy to acknowledge their Mistakes and confess their Errours, as in my last Book I have at large shewed, from the Example of *Dr. Robert Barnes*, Bishop *Latimer*, *Martin Luther*, and others, who in humility made Confession of their Sins, of their Errours, and of their ignorant Zeal ; and then magnified the goodness of **G O D**, in discovering to them his saving health. And why should you be over confident ? why should not you examin the Scriptures ? Come try a little, lay all prejudice aside ; though you may not believe me, whom your Teachers have prejudic'd you against, yet believe the Scriptures I have quoted, and let my Arguments have place amongst you, so far as they are bottomed on the Authority of the Scriptures, and no further, I intreat you. I know you have been told much about **G. Fox**, of his coming out of the North, of his being clothed with Righteousness,

Pro-

Prophefied of, &c. but alas! this is without bottom. Indeed, after he came out of the North, I know that **J. Coal, J. Audland, Fra. Bowgill, Edw. Burrough, Sol. Eccles, Jo. Blatking**, and abundance more, call'd him the *Great APOSTLE*, some that true *PROPHET*, whom John said he was not: others the *Branch*, the *Star*, the *Son of Righteousness*, and Father of many Nations, and that his Life reached through us to the Isles afar off; and that his *BEING* and *HABITATION* was in the *POWER* of the *HIGHEST*, in which he *RULED* and *GOVERNED* in *RIGHTEOUSNESS*; and that *HIS KINGDOM* was *ESTABLISHED* in Peace; and that of the *INCREASE* thereof there was *NEVER* to be an end. And although these Men gave witness to **G. Fox**, yet not as the Prophets gave witness to *Christ*; for the Prophets foretold of *Christ's* coming, of his Death and Sufferings, of his Kingdom and Government, of his Rule and Dominion; I say, these things, nay all that *CHRIST* did and Suffered the Prophets foretold of. Besides, 'tis plain by **G. Fox's** Doctrine, Example and Practice, how he interfered with *Christ*, his Doctrine and Practice in many things; particularly in his Book stiled *Gospel Liberty, &c.* p. 7. where he calls the *LORD's PRAYER*, *OUR FATHER, &c.* the *Common-Prayer*, or *A Common Prayer, &c.* Printed 1668. by which Expressions, and his and the Preachers Example, the use of that Prayer hath been wholly laid aside by them, though it be so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be, as well as what we should ask: O what a resemblance it bears to the *Author* thereof! who was the *biggest*, and *lowest*, the *greatest* and the *least*, *GOD* and *Man*, who knew best what form of Prayer suited his Disciples, and all that obey their Doctrine. But it teaches one thing which **G. Fox** never taught you, nor do your **Leaders** teach you, nor do you practice it your selves, that is, this Confession following, *FORGIVE US OUR SINS, AS WE FORGIVE THEM WHICH TRESPASS AGAINST US, &c.* this your **Teachers** do not do, this they do not teach you to do, and this I presume is the main Reason why your **Leaders** have laid aside this most excellent Form of Prayer taught us by *Jesus Christ* himself, who is the *wonderful Counsellor*, and best knew what was fittest for us. Again, your **Teachers** have laid aside, and you also by their Example, the Apostles Creed, *I BELIEVE IN GOD, &c.* which *Tertullian* calls the Rule of Faith, (as well as the Scripture) and saith, it was instituted by * *Christ*. And the Ancients quote this Creed, as well as Scripture, to confute Hereticks, and seems to have given it the same honour, because it is indeed the same thing, called therefore the *Compendium* of the Gospel, and the *Epitome* of the Holy Scripture.

And

* *De Praescr. l. 1. c. 13.*
It is also called the Rule of Faith by *Origen*.

And all this I could prove to you, if you had the Scriptures in that esteem you ought to have, and would abide the Decision thereof, acknowledging it to be a sufficient Rule to square your Actions by, both with respect to Religious Exercises, and the Affairs of Human Life.

Thus doth it more and more appear, that as **G. Fox** and his **Preachers** would seem to juggle **CHRIST** out of his Place, and rob Him of his Honour, so hath their Doctrine and Example overturned the Exercise of these two Christian Duties, as well as other *Ordinances* and *Precepts* instituted by **CHRIST**, and by his *Apostles*; and thereby have they declared to all the World, that they differ in Faith and Practice from the Primitive *Christians, Saints and Martyrs* in all Ages; and the Reason is plain; for if they do not believe in **HIM** that was born of the *Virgin*, who suffered and rose again; nay, cannot call Him **CHRIST**, but *A Vail, A Garment, A Vessel, &c.* How should they say this Creed, if they do not believe that he is risen? yea, and that the **SAME JESUS** is ascended, and now sits at the right hand of **GOD** in the **SAME BODY** in which he ascended, according to *Acts 2.* how should they say this Creed, if they do not believe the Resurrection of the Body out of the Grave at the day of Judgment? How should they say or teach others to say this Creed? And therefore I exhort you to read the Scriptures, and though your **Teachers** have told you that *F. Bugg* is a **Beast**, a **Dog**, a **Wolf**, an Enemy of all Righteousness, a **Child** of the **Devil**, yea a **Devil Incarnate**, &c. What then? did not the unbelieving Jews call *Christ* a **Devil**, and have they not called the Publick Ministry, yea all, without restriction or limitation, **Chieftes, Robbers, Witches** and **Devils**, &c. what then? never regard that, but as I said, read the Scriptures, and take my advice no farther than the Scripture warrants it, and so far my Soul for yours, you are safe; but if your **Teachers** have begotten such an ill opinion of me, as that you will not take my advice, as they have against the Publick Ministry, that you will not hear them, yet I am perswaded what I have wrote will be of service to your Children, yea and your Childrens Children; and if so, why should I not proceed to discover your Errours? that so the blind may not always lead the blind, but that you may become wiser than your **Teachers**, and see for your selves; I am now speaking to you the hearers among the **Quakers**, who have a zeal, I bear you record, though not according to knowledge, and your **Leaders** have been instrumentally the cause of your Errours and Blindness: O consider of what I say, and be considerate and cool! I am not angry as ye suppose: If I be sharp, 'tis my zeal for the Truths of the Gospel, which your **Teachers** have defaced. And therefore bear with me; I pity you, I lament for you, whether you believe it or not. They tell you that none was ever converted to **GOD** by outward and ex-

ternal bearing *: though the Scripture says that Faith comes by hearing. O consider and peruse what followeth, and the Lord give you an understanding heart.

* Firebrand, &c. 2d part, p. 87. G. F. & J. B.

The Prophecies of the Holy Prophets fulfilled and accomplished in and by our blessed LORD and Saviour Jesus Christ---Hear the words of our Saviour---Search the Scriptures, they are they which testify of me, Joh. 5. 39. These are the words which I spake unto you, whilst I was yet with you, that all things must be fulfilled which was written in the Law of Moses, and in the Prophets, and in the Psalms concerning ME. Luke 24. 44. The Scriptures cannot be broken. Joh. 10. 35. It is easier for Heaven and Earth to pass, than for one Tittle of the Law to fail till all be fulfilled.

PROPHECIES

FULFILLED.

Ma. 7. 14. **T** Herefore the Lord himself shall give you a Sign, behold, a Virgin shall conceive and bear a Son, and they shall call his Name Immanuel.

Ma. 8. 14. — And he shall be for a Sanctuary; but for a stone of stumbling, and for a rock of offence to both houses of Israel, for a gin and for a snare, &c. V. 15. And many among them shall stumble, and fall, and be broken, and be snared and taken.

Micah 5. 2. But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee

Matth. 1. 23. **B**ehold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Immanuel, which (being interpreted) is GOD with us.

Matth. 2. 16. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder.

Matth. 2. 16. And thou Bethlehem in the Land of Judah, art not the least among the Princes of Judah; for shall

shall come forth unto me THAT is to be Ruler in Israel; whose goings forth have been of old from everlasting.

Psaln 2.2. The Kings of the Earth set themselves, and the Rulers take counsel together against the LORD, and against his Anointed, saying, &c.

Jer. 31.15. Thus saith the LORD, a voice was heard in Ramah, Lamentation and bitter weeping: Rachel weeping for her Children, refused to be comforted for her Children, because they were not.

Isa 53.7. HE was oppressed, HE was afflicted, yet he opened not his mouth. HE is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so opened HE not his mouth.

Jer. 16.16. Behold, I will send for many fishers, saith the LORD, and they shall fish them, &c.

Isa. 61.1. The Spirit of the LORD GOD is upon me, because the LORD hath anointed ME to preach good Tidings to the Meek: he hath sent ME to bind up the broken heart, to proclaim liberty to the Captives, and the opening the Prison to them that are bound.

Isa. 53.12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbred with the Transgressors; and he shall bear the sins of many, and make Intercession for the Transgressors.

out of thee shall come a Governor that shall rule my people Israel.

Matth. 26.3. Then assembled together the chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest, who was called Caiaphas. See also Matth. 27.1.

Matth. 2.18. In Ramah was there a voice heard, Lamentation and weeping and great mourning; Rachel weeping for her Children, and would not be comforted because they are not.

Matth. 26.63. But Jesus beld his peace; And the High Priest answered and said unto him, I adjure thee by the living God that thou tell us, whether thou be the Christ, the Son of GOD. Matth. 27.14.

Matth. 4. 19. And he said unto them, follow me, and I will make you fishers of Men.

Matth. 11.5. The blind receive their sight, the lame walk, the Lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

Matth. 27.38. Then were there two Thieves crucified with him, one on the right hand, and another on the left. See also John 19. 18. read also Acts 10. 35. Therefore let all the House of Israel know assuredly, that GOD hath made that same Jesus, whom ye have crucified, both LORD and Christ. Acts 5.30, 31.

Isa. 42.1.

Iſa. 42.1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.

Iſa. 62.11. Behold the LORD hath proclaimed unto the end of the World, ſay ye to the Daughter of Sion, behold thy Salvation cometh; behold his reward is with him, and his Work before him.

Pſal. 118. The Stone which the Builders refused is become the Head of the Corner. This is the LORD's doing, and it is marvellous in our eyes. See alſo Iſa. 28.16.

Pſal. 110.1. The LORD ſaid unto my LORD, ſit thou at my right hand, until I make thine Enemies thy Footſtool.

Pſal. 41.9. Yea, mine own familiar Friend in whom I truſted, which did eat of my bread, hath liſt up his heel againſt me.

Zech. 13.7. Awake, O Sword, againſt my Shepherd, againſt the Man that is my Fellow, ſaith the LORD of Hoſts: ſmite the Shepherd and the Sheep ſhall be ſcattered, &c.

Iſa. 40.3. The voice of him that crieth in the Wilderneſs, prepare ye the way of the LORD: make ſtrait in the

The GOD of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a Tree. Him hath GOD exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveness of ſins.

Matth. 12.18. Behold my Servant whom I have choſen, my Beloved in whom my Soul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles. See alſo Matth. 3.17.

Matth. 21.5. Tell ye the Daughter of Sion, behold thy King cometh unto thee meek, and ſitting upon an Aſs, and a Colt the Foal of an Aſs.

Matth. 21.42. Jeſus ſaid unto them; did ye never read in the Scriptures, The Stone which the Builders rejeſted, the ſame is become the Head of the Corner. This is the LORD's doing, and it is marvellous in our eyes.

Matth. 22.44. The LORD ſaid unto my LORD, ſit thou on my right hand, until I make thine Enemies thy Footſtool. See Acts the ſecond at large.

Matth. 26.23. And he answered and ſaid, he that dippeth his hand with me in the diſh, the ſame ſhall betray me.

Matth. 26.31. Then ſaid Jeſus unto them all, ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad.

Matth. 3.3. For this is he that was ſpoken of by the Prophet Iſaiah, ſaying, The voice of one crying in the
I
Deſert

Desert a high-way for our GOD.

Iſa. 50. 6. I gave my back to the Smitters, and my cheeks to them that plucked off the hair : I hid not my face from shame and ſpitting.

Mai. 53. 4. Surely he hath born our grief, and carried our sorrows ; yet we did esteem HIM ſmitten of GOD and afflicted.

Iſa. 35. 5, 6. Then ſhall the lame Man leap as an Hart, and the Tongue of the Dumb ſing : for in the Wilderneß ſhall waters break out, and ſtreams in the Deſert.

Pſal. 22. 18. They part my Garments amongſt them, and caſt lots upon my Veſture.

Pſal. 22. 8. He truſted on the LORD that he would deliver him ; let him deliver him ſeeing he delighted in him.

Pſal. 78. 2. I will open my mouth in a parable, I will utter dark ſayings of old.

Jer. 7. 11. Is this Houſe which is called by my name, become a Den of Robbers in your Eyes, &c. See Iſa. 56. 7.

Pſal. 72. 10. The Kings of Tarſhiſh and of the Iſles ſhall bring Preſents, the Kings of Sheba and Seba ſhall offer Gifts. See alſo Iſa. 60. 6.

Wilderneß, prepare ye the way of the LORD, make his pathes ſtrait.

Matth. 26. 67. Then did they ſpit in HIS face, and buffeted HIM, and others ſmote HIM with the palms of their hands.

Matth. 8. 17. That it might be fulfilled which was ſpoken by Iſaiah the Prophet, ſaying, HIMSELF took our Infirmities, and bare our ſickneſſes.

Matth. 11. 5. The blind received their ſight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them. See Matth. 15. 30.

Matth. 27. 35. And they crucified him and parted his Garment, caſting lots, that it might be fulfilled which was ſpoken by the Prophet ; They parted my Garments among them, and upon my Veſture did they caſt Lots.

Matth. 27. 43. HE truſted in GOD, let Him deliver Him now, if he will have Him ; for HE ſaid, I am the Son of GOD.

Matth. 13. 35. That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my mouth in a parable, I will utter things which have been kept ſecret from the foundation of the World.

Matth. 21. 13. And ſaid unto them, It is written, My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves.

Matth. 2. 11. And when they were come into the Houſe, they ſaw the young Child, with Mary his Mother, and fell down and worſhipped Him : And when they had opened Dan.

Dan. 9. 24. Seventy weeks are determined upon thy People, and upon thy holy City, to finish thy Transgressions, and to make an end of sin, and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to seal up the Vision and Prophecie, and to Anoint the most Holy. See Isa. 40. 10.

Zach. 9. 9. Rejoyce greatly O Daughter of Sion, shout O Daughter of Jerusalem; behold thy KING cometh unto thee; HE is just, and having salvation, lowly, and riding upon an Ass, and upon a Colt, the Foal of an Ass.

Isa. 40. 11. HE shall feed His Flock like a Shepherd, HE shall gather the Lambs with His Arm, and carry them in his Bosom, and shall gently lead those that are with young. See also Ezech. 34. 23.

Isa. 9. 7. Of the increase of HIS Government and Peace there shall be no end upon the Throne of David and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth and for ever: the Zeal of the Lord of Hosts will perform this. See also

Dan. 7. 14. Micah 4. 7. Psal. 110. 4.

Psal. 109. 8. Let his days be few, and let another take his Office. See Psal. 41. 9.

Isa. 9. 7. Of the Increase of his Government and Peace there shall be no end upon the Throne of David and upon

their Treasures, they presented unto Him Gold, Frankincense and Myrror.

Luke 24. 27. And beginning at Moses and all the Prophets, HE expounded unto them in all the Scriptures the things concerning Himself: And they said one to another, did not our hearts burn within us whilst HE talked with us by the way, and whilst HE opened to us the Scriptures.

John 12. 15. Fear not Daughter of Sion, behold thy King cometh sitting upon an Asses Colt.

John 10. 11. I am the good Shepherd; the good Shepherd giveth his Life for the Sheep.

John 12. 34. The People answered Him, we have heard out of the Law that Christ abideth for ever: And how sayest Thou, the Son of Man must be lifted up? Who is this Son of Man?

Acts 1. 17, 18. For he was numbered with us, and had obtained part of this Ministry. Now this Man purchased a Field with the reward of Iniquity; and falling headlong he burst asunder.

Luke 1. 32, 33. HE shall be Great, and shall be called the Son of the HIGHEST; and the LORD GOD shall

his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth and for ever, &c.

Mal.4.2. But unto you that fear my Name shall the Son of Righteousness arise with healing in his wings, &c.
See Isa.9.2. 42.7. 43.8. 49.9.

Num.24.8. GOD brought HIM forth out of Egypt, HE hath as it were the strength of an Unicorn: He shall eat up the Nations, HIS Enemies, and shall break their Bones, and pierce them through with HIS Arrows. See Hosea 11.1.

Psal.88.8. Thou hast put away Mine Acquaintance far from Me; thou hast made Me an Abomination unto them; I am shut up and I cannot come forth.

Zech.11.13. And the LORD said unto me, cast it unto the Potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter.

Mal.3.1. Behold, I will send my Messenger, and HE shall prepare the way before ME: And the LORD whom ye seek shall suddenly come to HIS Temple; even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts.

Isa.53.9. And HE made his Grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in HIS mouth.

give unto HIM the Throne of HIS Father David: and HE shall reign over the House of Jacob for ever and ever; and of HIS Kingdom there shall be no end.

Luke 1.79. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of Peace.

Matth.2.15. And was there until the death of Herod, that it might be fulfilled which was spoken of the LORD by the Prophet, saying, Out of Egypt have I called my Son.

Matth.26.56. But all this was done that the Scriptures of the Prophets might be fulfilled: Then all HIS Disciples forsook HIM and fled.

Matth.27.9. Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took the thirty pieces of silver, the price of HIM that was valued, whom they of the Children of Israel did value.

Matth.11.10. For this is HE of whom it is written, behold, I send my Messenger before THY face, which shall prepare THY way before THEE.

Matth.27.60. And laid it in his own new Tomb, which he had hewn out of the Rock: And he rolled a great Stone to the door of the Sepulchre, and departed.

Pfal. 69. 21. *They gave ME also Gall for my meat ; and in my thirst they gave ME Vinegar to drink.*

Matth. 27. 48. *And straitway one of them ran and took a sponge, and filled it with Vinegar, and put it on a Reed, and gave HIM Vinegar to drink.*

Exodus 12. 46. *In one house shall it be eaten ; thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a Bone thereof. See also Numb. 9. 12. and Psal. 34. 20.*

John 19. 36. *For these things were done that the Scripture should be fulfilled : A bone of HIM shall not be broken.*

Numb. 21. 9. *And Moses made a Serpent of Brass, and put it upon a Pole : And it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brass he lived.*

John 3. 14. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up. See also John 8. 28.*

Deut. 18. 15. *The LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me ; unto HIM ye shall hearken.*

Acts 7. 37. *This is that Moses which said unto the Children of Israel, A Prophet shall the LORD your GOD raise up unto you of your Brethren, like unto me, HIM shall ye hear.*

Jer. 23. 5. *Behold, the days come saith the LORD, that I will raise unto David a righteous BRANCH ; and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. See also Jer. 33. 15. Zech. 3. 8. and cap. 6. v. 12.*

John 1. 45. *Philip findeth Nathanael, and said, We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph. Acts 10. 43. To HIM gave all the Prophets witness, that through His NAME, whosoever believeth in HIM shall receive remission of sins.*

All things that are written of ME have an end, saith Christ. It is sure and a convertable Rule, nothing was done by Christ, but it was foretold : And nothing was ever foretold of Christ by the Prophets, which was not done, and which was not fulfilled. It would take up some years to compare the Prophets and Evangelists, the Prediction and the History, and to Discourse at large how the one Foretells, and the other Answers. HE, CHRIST must be Apprehended, it was fore-prophefied ; The Anointed of the LORD was taken in their Nets, saith Jeremiah ; But how ? HE must be sold : For what ? Thirty Pieces of Silver : And what must those do ? Buy a Field ; all foretold : They took thirty pieces of silver, the price of Him that

that was valued, and gave them for the Potters field, saith Zachery. By whom? That Child of Perdition; that the Scripture might be fulfilled. Which was he? it is foretold, He that eateth Bread with me, saith the Psalmist. But what shall his Disciples do? Flee from Him; so saith the Prophecie: I will smite the Shepherd, and the Sheep shall be scattered, saith Zachery. And so on. O consider of these things, and lay them to heart, you that say you cannot call HIM that was born, that suffered Death on the Cross, CHRIST; but call HIM a Vail, a Figure, a Garment, a Vessel. What? did the Prophets foretel that a Virgin should conceive, and bring forth a Vail, a Garment, or a Figure? O ye Blasphemers! Is this your Scripture Language you so often call for in opposition to the word Trinity and Sacraments, as if indeed you had been zealous for the Scriptures? Ye Hypocrites; what can you not call Him Christ? only a Figure; HE who was the Substance of all Figures and Shadows, in whom they end, and were but Types of HIS coming? Christ is the end of the Law; what Law? the Ceremonial Law; it was referred to HIM, observed of HIM, fulfilled in HIM, abolish't by HIM. 'Tis plain, that those Jewish Ceremonies look't at CHRIST; Circumcision, Passover, the Tabernacle, both outer and inner, the Temple, the Laver, both the Altars, the Table of Shew-bread, the Candlesticks, the Vail, the Holy of Holies, the Ark, the Pot of Manna, Aaron's Rod, the High Priest his Order and Line, his Habits, his Inaugurations, his Washings, Anointing the Sacrifice, &c. These had their Virtue from CHRIST, Relation to HIM, and their End in HIM. What would you make Christ only a Figure, a Vail, a Garment, who is the Substance of all Figures, and Shadows, and Types; HE whom the Prophets foretold of; HE who fulfilled all which was written of HIM by the Prophets? What, can you not call HIM CHRIST? O ye Blasphemers! And now you cry out and say, What do you meddle with the dead? (i.e. G. Fox) why do you print, and amuse, and trouble the World? what are you ashamed to hear of your Blasphemies? are you ashamed to hear your pernicious Principles discovered, and your damnable Heresies rip't up, and laid open? Is not Pilate dead? many Idolatrous Popes dead? what then? must we not continue their Crimes, and shew their Villanies? Is not Arius dead, and many Hereticks dead? must we not therefore write against the Arians, and shew the tendency of his pernicious Principles, which grow as Seeds sown by the wicked one. But by Whitehead's Learning we must not remind the World of these Idolators and Persecutors, that others may be aware of such as hold the same Tenets? What does your Profession begin to stink, as Geo. Keith truly says, and become nauseous to your own Noses; then use just means to bury it, by a genuine Retraction, or else call for no silence; for if you do, I will joyn with Bishop Hall in the saying of that Heroical Luther, CURSED BE THE SILENCE

SILENCE THAT HERE FORBEARETH. For I am not now, as *M Luther* once said, writing against the Papists, *picking at the Rind, but plucking at the Root*, even at the Foundation of your Errours, and that makes you angry, and fret, and chase : But all is to no purpose; no peace so long as the whoredoms of *Jezebel* remain. Repent therefore and amend, that is the way to find mercy with GOD. Retract and renounce your Errours by some publick and general Act, and that is the way to silence the Pens of *HIS* Servants; or else it will be as *Mr. Penyman* lately told you in your Meetings in *London*, viz. *That a fire is kindled that cannot be quenched, for the burning is of the great and mighty GOD*. But why do I talk of Repentance, since in Scripture I find Confession is the fore-runner of Repentance, and Confession you cannot abide, as I have already observed : For let any man read a thousand of your Epistles, and they shall not find one Confession of Sin, nor asking Pardon for *Christ's* sake: And let any man go to a thousand of your Meetings, and they shall never hear any one of your Ministers make Confession of Sins, and beg Pardon for the same; which is enough, if no more could be said against you, to prove you of a different Faith and practice from the *Prophets* and *Apostles*, *Saints* and *Martyrs*, and all good Christians to this day; as well as to shew that you are in the steps of the *Pharisees*: Read *Luke 18. 11, 12*. *The Pharisee stood and prayed thus with himself, O GOD, I thank thee that I am not as other men, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice in the week, I give tythe of all I possess, &c.* Here is the perfect *Pharisee* and the perfect *Quaker*, in perfect Unity: Here is no Confession of Sin, here is no asking Pardon for Sin, nor no smiting upon the Breast, saying, *God be merciful to me a poor sinner*, as the Publican did. And that I may not leave this without a President, for I love to keep to matter of fact, pray take a view of one of the *Quakers* Prayers in print, I mean that perfect Pharisee *G. Whitehead*, in his Book *Judgment fixed, &c.* Thou knowest, O Lord, *that though thou hast endued me with a Christian Spirit, and with Faith, Patience, and Rejoycing under all my Sufferings, and Tribulations for thy Names sake—yet Thou hast also endued me with a Spirit of righteous Judgment, Understanding, and Zeal for thy holy Name, &c.*

And though this Prayer contains near five Pages, yet not one word of Confession of Sin; not a word of begging Pardon for *Christ's* sake; but like the proud Pharisee, *Thou hast endued me with righteous Judgment, with Understanding, with Zeal*: He is not as other men. And read all their printed Papers, and you will find them of the same tendency, and not like the Prayers of *GOD's* People in any Age or Generation, as in my last *New Rome, &c.* I have largely made appear from the Example of the *Prophets, Apostles, and worthy Martyrs*: To whom let me add one Exam-

ple of worthy *Thomas Bilny*, as in *Fox's Acts and Mon.* p. 467, 468. O mighty power of the most High, which I also MISERABLE SINNER have often tasted and felt, &c. And when this Prayer was ended, he in the next Page goes on thus: *Verily when the New Testament was first set forth by Erasmus——I bought it by the Providence of GOD, and at the first reading, as I remember, I chanced upon this sweet Sentence of St. Paul, 1 Tim. 1. 15. It is a true saying, and worthy of all men to be imbraced, that Christ Jesus came into the World to save sinners, of whom I am the chief and principal. This one Sentence, through GOD's Instruction, did so exubilate my heart, being before wounded with the Guilt of MY SINS——And THEREFORE with ALL MY WHOLE POWER I TEACH that ALL MEN should first acknowledge their sins, and condemn them; and afterwards hunger and thirst after righteousness, &c.*

O the Christian temper and heavenly frame of this worthy *Martyr*, worthy our Imitation: First, He acknowledged himself a miserable sinner, and therefore the fitter Object for Mercy. Secondly, O how he rejoiced at the Confession of *St. Paul*, who not only acknowledged himself a sinner, but the CHIEF of sinners, that thereby he might magnifie the rich Mercy of GOD in *Christ Jesus*: He was not like *Solomon Eccles*, who in his *Musick Lecture*, p. 22. said, *I do affirm, that if John, (the Apostle) had said he had been a sinner, he had lied.* No, no, this *Martyr* did not account *St. Paul* a liar, though he would have had as much reason; for *St. Paul* came not behind the chiefest of the Apostles: Well, but this is not all; but as *St. Paul* was thus humbled to make this Confession, and thus joyful at this worthy saying, that *Christ* came into the World to save such penitent sinners, so this worthy *Martyr* resolved to make it a Rule in Divinity, saying, *And therefore with all my WHOLE POWER I teach, that ALL MEN should ACKNOWLEDGE THEIR SINS, &c.*

Thus have I shewed the practice of the *Martyrs*; and if you read the Scriptures in the Margent, you may find it suitable to the practice of GOD's People from the beginning, the *Quakers* only excepted, who manifest themselves thereby, (as well as in an hundred things more that I could mention, if need were) that they have a Spirit not beyond, but contrary to the Spirit of the *Prophets, Apostles and Martyrs*, yea, and all true *Christians* to this day.

And although I am not desirous to strive much about words in answer to your Glossings, but rather choose to rip up and discover your Errours, and to load you with the fruit of your doings, yet I would in your next have you shew me a Reason why you have not answered my former

Psal. 51. 2, 3 & 90. *Job* 7. 20.
Lam. 3. 41, 42. *Isa.* 64. 6. *Dan.*
 9. 4. to the end. 1 *John* 1. 8.
 1 *Tim.* 1. 15. *Rom.* 7 *Luke* 11.
 4. 1 *King* 8. 46. to 49. *Psal.* 32.
 5. *Jer.* 14. 20. *Jam.* 5. 16. *Eccles.* 4. 25. *Prov.* 28. 13. *Neh.*
 1. to the end. *Ezra* 9.

former Queries, and Mr. Archer's Query. I remember *J. F.* put forth a Book, stiled, *A Primer for the Doctors and Scholars of Europe, &c. Anno 1659.* wherein is contained Two thousand four hundred thirty four Queries, demanding, *What was a Genitive Case, a Dative Case, a Participle, an Adverb, an Interjection, a Diphthong, a Vowel, &c.* on purpose to bring contempt upon Learning and the Learned, as cited in *Battering Rams, &c.* I have shewed more at large: But O how he strutted, and vaunted, and boasted, like *Goliath of Gath*, saying, *Come out of your Holes and Dens, draw your Weapons if you have any worth the drawing; for the little Davids, [i. e. Quakers] are risen, who have the Slings, the Baggs, and the Stones, &c. And therefore come forth [ye Scholars] into the open field, there to be tried with the little Davids, and let us see if your Tongues can wag, &c.*

And if you refuse to answer my former Queries, yet let me prevail with you to answer these following, viz.

Query 1. Why did you in your Book, *The Trumpet of the Lord, &c.* cry, *Wo to such as were call'd Master and Mistress, Sir, &c. And that drank Wine, eat dainty Dishes, wore Silk and Velvet, that bad Waiting-men and Waiting-maids, that rode in Coaches, and high and lofty Horses, &c.* since 'tis now common for the *Quakers* to call and be called Master and Mistress, Sir, and to drink Wine, eat dainty Dishes, were Silk and Velvet, and Perriwigs, &c. to ride in Coaches and as lofty Horses, and rich Houses as any Body (your Circumstances considered) and to have Waiting-men and Waiting-maids. Doth not this argue an Apostacy? Or is it only lawful to the *Quakers*, and under the *woe* in others?

Query 2. Why do you refuse to pay two pence or four pence towards the reparation of the Militia Arms, and yet can pay ten shillings towards carrying on a vigorous War against the French King? Is not this like your pretending it unlawful to fight, and yet excite, stir up, and encourage *Oliver*, his Officers and Army to fighting? saying, *O Oliver Cromwel, thou shouldst have invited all Nations on Earth to come in and joyn with thee. Let thy Soldiers go forth with a free and willing heart, that thou maist rock Nations as a Cradle, &c.* more largely recited in *Battering Rams, &c.* p. 3. Do you not in both these Instances delude the World? or like the Pharisees of old, strain at a Gnat, and swallow a Camel?

Query 3. Why do you refuse giving respect to your Superiours, when at the same time you exact it of your Servants and Apprentices, making them stand bare headed before you in your Houses and Shops: Is not this Hypocrisie?

Quest. 3. Why do you make such a noise against all other Ministers, calling them Hirelings, when you take money not only for preaching, writing, &c. but for suffering, as in the case of *Sam. Cater*, who

took 10 l. for Suffering, where he did not suffer 10 d. as in *New Rome unmask'd*, &c. p. 60. to 90.

Query 5. Why cannot you present to King William and Queen Mary, one Publick Address in five years time, as well as to the late King James the Second, six in four yearstime?

Query 6. Since you say, *That visible Miracles have been done amongst the Quakers in the sight of the World*: Reply to the Vind. &c. p. 14. And since you say, *We have Thousands at our Meetings, and none of us dare speak, a word, but as we are eternally moved of the Lord*: A true Account, &c. p. 18. These two Assertions I further charge upon you to be notoriously false; and therein, as the Scripture truly says, you tell lies in Hypocrisie.

Query 7. Whether it be not a sign of great Ignorance in your Disciples, that not one in a thousand of twenty years old and under, can say the LORD's Prayer, the Apostles Creed, and Ten Commandments: and if so, whether you do not nurse up your People in Ignorance, and thereby manifest your Affinity with your Elder Sister, who says, *Ignorance is the Mother of Devotion*: And that until you have condemned your Books; which call the Doctrines and Ordinances of Jesus Christ, the four Evangelists, Matthew, Mark, Luke and John, *Dust, Death, Serpents-meat*, you ought not to be reckoned sincere, in pretending that the Doctrines contained in the Bible are holy and blessed? Answer these few Queries in plainness; and let us know what you hold and believe in these things queried: and answer my former Queries also.

Come Quakers all, and answer to my Charge,
I have not time to draw it out at large:
For if I had, and should the same design,
For every Error I could draw out nine.

Your Books are full, and your Epistles all
So swell'd therewith, even Errours great and small,
Such as no Sect, save yours, that's known to me,
Afford the like, this I do clearly see;

And could be glad to see you them Retract,
Condemn and Censure, yea with all my heart:
I have no pleasure them to enumerate,
But rather mourn for to behold your State.

And were it not that others might be warn'd,
And you your selves precaution'd and forewarn'd,
I silent should remain for ever, and
Injoy my self in this my native Land.

*Search the Scripture, as CHRIST himself advise
With reverence, and them you'll highly prize:
The Prophecies fulfilled you will find,
Which may confirm and satisfy your mind.*

*For they do teach that Salvation's in none
So rightly plac'd, as in HIS Name alone;
Who of the Virgin in due time was born,
Who liv'd and dy'd for Man's Salvation.*

*Read Acts the tenth, and every Chapter there,
And Paul's Epistles too, which do declare
The Prophets too, yea, holy Men of old
Avouch the same, it cannot be controu'd.*

*Answer my Queries too, or you'll be blam'd
As not able, or else quite asham'd:
It is but fit that you should now discover
Your Principles, and no longer smother.*

*Wherefore come out of your clost Dens and Holes
Into the Light, and not lye hid like Moles
Under the ground; or like the Night-blind-Bat,
Avoid the Light: this is a dismal state.*

*Come forth, I say, appear in the field,
Put on your Weapons, yea also your shield;
For shame, I say, remain no longer mute,
Nor cowardly, or fearful to dispute.*

*Remember how you to the Bishops call,
To learned Doctors, yea, to the Clergy all,
For to come forth and meet you in the field,
As if so arm'd, as not design'd to yield.*

*What are you storm'd! what are you put to flight!
Or are you weak, or are you in a fright?
Where's now your Stones, your Slings, your Sword, your Bag?
Where is your Tongue, why does it not now wag?*

*Where is your Zeal? where is your boasting now?
What is it lost? or do you not know how
To answer me; or to defend my Charge?
What will you then if I shall them enlarge?*

The Conclusion by way of Exhortation.

Friends, Let me exhort you to beware of the Doctrine of the Pharisees, [I mean of the **Quakers**] which is Hypocrisie. I have read of the Heresies of the *Gnosticks, Nicolaitans, Donatists*, and others, but none seem to me to be those Christ foretold of, *Matth. 24. 24. which should, if it were possible, deceive the very Elect*, so evidently as the **Quakers**; for how have they prevailed; how have they deceived high and low, noble and ignoble? and yet to me it seems easie to write a History of their rise, growth, and progress, of their Church Government, and that **MONSTER, Womens Meetings**, how, when, and by whom, and by what Authority carried on; and how the Spirit of Persecution hath been amongst them from the beginning; sixty six in number of **G. For's Party** against sixty seven of **John Stoy and John Wilkinson's Party**, **Quakers** against **Quakers**, Council against Council, until **Geo. Keith**, one of their most Learned Preachers, hath been constrained to testifie against their Errours, charging them with **Damnable Heresies and Doctrines of Devils**, yea, even such as no Christian Society would tolerate. And I knowing these things also cannot but warn all People to beware of their Glossings and de-ceivable Paintings.

For they will direct you to the Light, bid you be obedient to it; tell you 'tis sufficient to lead you to Salvation; that its teaching is above **Councils**, above **Churches**, above **Fathers** and **Scriptures**; but in all this they act but the part of a Juggler; 'tis only to decoy you over to them; they do not so think that thus advise and counsel you; for if you refuse Conformity to their Orders and Prescriptions, alledging the Light, to which they directed you, doth not lead you thereunto; pleading to be left to the Grace of GOD in thy self; they that thus at first directed you to this Light, will now tell you your Plea is *Sordid, Rantersism, and pernicious to the Christian Religion*: See their Book, *filed, A brief Examination of Liberty Spiritual, &c. p. 3. 11*. For as it is false Doctrine to teach that the Light, being obeyed, is sufficient to lead to Salvation; for then your Obedience is meritorious, and *Christ* died in vain; so do they not believe it sufficient by their rejecting your Plea: wherefore be impartial in your search, take the Apostles advice, *Prove all things, search the Scriptures, and hold fast that which is good. A wise man, saith Solomon, will search out a matter.* And what is of more concern than the Christian Religion. God of his mercy confound all Errours, and manifest all Impostors and Deceivers, and give the Victory to his Truth, and Glory to his Name. *Amen.*

Milddenhall, Sept. 20.

1693.

Fra. Bugg.

